

THE CHRISTIAN CENTURY

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THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and

significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill.

H. D. C. MacLachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.

Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

The Co-operation Committee feels that the most timely message it can send to the friends of The Christian Century this week is to suggest that they send The Christian Century for one year as a Christmas gift to a number of their friends. The Publishers have agreed to make a special rate of \$1 per year for such gift subscriptions, provided three or more names are sent in accompanied by cash remittance.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Imitation of the Spiritual

INSTEAD OF CONSTRUCTING A SPIRITUAL LIFE IN HARMONY WITH THEIR OWN DISTINCTIVE PRINCIPLES THE DISCIPLES OF CHRIST ARE MAKING THE MISTAKE OF IMITATIVELY TAKING ON THE CONVENTIONAL KIND OF SPIRITUAL LIFE FOUND IN THE CHRISTIAN DENOMINATIONS.

There is a very appreciable hunger among the Disciples for a deeper and more satisfying spiritual experience.

We share with the rest of Christendom in the modern revival of the spiritual, but we feel, besides, a distinctive need of our own.

Historically, we Disciples have put our mission as a people into this nutshell: the restoration of the primitive creed, the primitive ordinances and the primitive life. Our characteristic discussion of this epitome of our purposes has always concerned itself at great length with the first two items, while the third item was dismissed with a sentence or two to the effect that everyone knew what the primitive Christian life was anyhow, and no time need be taken to discuss it.

* * *

It cannot be denied that in the matter of the creed of the Church the Disciples have made a distinct contribution to the Christian world. In the matter of the ordinances we have made a similar contribution by our conception and practice of the Lord's Supper and by our conception of the design of baptism, although it must always be remembered that our mode of practicing baptism was championed by Baptists before the Disciples appeared on the scene.

But in the matter of the Christian life we Disciples have not only made no distinctive contribution but have been quite unaware that it lay within the range of our possibilities to do so.

Awaking in these latter days to a sense of lacking an adequate inward spiritual experience, our impulses have drawn us toward the adoption of the traditional type of spiritual experience which obtains in the various Christian bodies around us.

The Disciples are today found sitting at the feet of Methodists and Presbyterians and Congregationalists and Baptists and Episcopalians to receive from them inspiration and guidance in the things of Christian piety.

That this humble attitude in our relation to these noble Christian groups is a justly deserved tribute to the superiority of their Christian experience over our own they would probably be as prompt to disallow as we Disciples are frank enough to assert.

* * *

But the fact remains that the preachers among Disciples who are sounding what is called "the spiritual note," and who thereby are gaining an affectionate and grateful following, are sounding a note which, by their own testimony, they have caught from preachers and spiritual teachers of the Christian denominations.

The Disciples have produced no independent literature on the spiritual life. A few books—not so many as a half dozen—have been written, but these are imitative, reflecting the traditional type, and lacking any constructive method or insight.

The writings of Andrew Murray, J. R. Miller, G. A. J. Ross, Dr. Jowett, G. Campbell Morgan and the list of

spiritual teachers whose names are annually in evidence on the programs of the Keswick Conference in England and the Winona and Northfield Conferences in America, together with the autobiographies of missionaries like Henry Martyn,—the writings of such men are, aside from the Scriptures, the inspiration of whatever interpretation of the inner life finds its way into Disciple preaching.

But the modern Disciple mind, while it feeds gratefully on this spiritual bounty, is, nevertheless, left consciously unsatisfied by it. We feel that it lacks substance, thickness and a certain fullness of reality. It seems to be better fitted for some temperaments than for others, and its effect is often to put one out of sympathetic touch with the two greatest spiritual movements of the age, scientific scholarship and the organization of social justice.

* * *

A sympathetic and understanding observer, watching the attempt of the Disciples to take over into their inner life a type of Christian experience to which they are not accustomed and for which their characteristic thought-habits have not prepared them, easily detects the awkwardness and strain with which they go about it.

At conventions, for example, such an observer gains the impression that the "devotional periods" are more or less of an importation, more or less artificially arranged, and carried through with an unction which, while perfectly sincere and deeply in earnest, is nevertheless strained and wrought up.

The attitude assumed in such periods might be expressed in consciousness by this resolution: Go to, now let us be spiritual!

Again and again the leaders of such devotions have been heard using words with practically that meaning. In quieting the disorder in the room the leader often pleads: We are trying to have a spiritual meeting! By which expression is disclosed the fact that the spiritual is conceived as something that stands over against the main business in hand, and is an experience—probably an emotional experience—that is to be induced by the artificial stimuli about to be provided.

(In candor it must be stated that the early morning prayer hours during our conventions seem to be of a different character, more nearly illustrating a type of spiritual experience indigenous to the Disciple mind.)

True spiritual life is not strained after. It cannot be induced by an external situation. It springs up naturally within the soul. It cannot be affected, nor imitated. It is a delusion if it is second-hand. And it is better to have a spiritual life that is truly one's own, even though it lack certain features possessed and prized by others, than to strain after a type of spiritual life which one has no right in spiritual honesty to possess.

* * *

Words like these in this editorial would be open to the charge of ungraciousness were it not for the fact that the writer of them holds that the Disciples, though historically neglectful of the culture of the inner life and today, consequently, less abounding in the riches of the soul than are the Christian bodies around them, do have, nevertheless, certain great distinctive structural principles, by which they may, if they will, build up an inner life which will include the virtues possessed by the conventional type and add thereto a unique character of their own.

The Kaiser at Church

BY JAMES O'DONNELL BENNETT.

Of all the dispatches coming from the front in these days of scant news of the European war we regard those of Mr. James O'Donnell Bennett, representative of the Chicago Tribune, as pre-eminently the most vibrant with human interest. By his reporter's initiative and the prestige of his paper as well as by the help of ordinary good luck, Mr. Bennett has been able to get to the center of some highly interesting situations. His presence at the Great Headquarters of the German army brought him the extraordinary opportunity of observing the Kaiser under circumstances of peculiar fascination. That this opportunity was made full and brilliant use of will be the verdict of every reader of the following vivid paragraphs.

THIS morning the emperor went to church, coming by motor car from the villa in this town where he has been in residence for several days. At church I sat fifteen feet from him and watched him as sharply as decency would permit. I took no notes, but during such parts of the sermon as I could not understand I went over the details of the scene and of the bearing of the principal figure in it and etched them on my memory.

I write while the impression is still fresh.

This, thought I, as the emperor seated himself in a drawing room chair before the improvised altar, is the saddest face I have seen in my life. Not the saddest either, nor yet the most careworn, but the gravest. In that countenance was no woe, but a solemnity so profound and austere that it moved the heart not to sympathy so much as to a kind of awe.

LOOKS LIKE WARRIOR-KING.

I think that I may say that this man looked his part in the present tremendous drama. He looked not only the warrior-king but the anxious head of the state, and you said to yourself, as you studied the reflective eyes and the motionless lips, "The burden of empire is upon him." For seconds upon seconds it was like a face of marble—undisturbed by so much as the quiver of an eyelid or the parting of the lips.

The eyes held me with a peculiar fascination, and when, as the emperor turned a little to the right, I had an opportunity to look almost full into his face, the conviction of the sadness of the face would come over me again, and I was minded of the expression you catch in certain portraits of Lincoln—the reflective, far-off look—as if the brain behind the eyes were busy with mournful things not yet borne in on other men.

This expression of a something in the emperor's countenance that was more poignant and more human than solemnity and that still was not quite equivalent to sadness was the dominant impression of what was to me a very interesting hour.

And so, my first impression of the German emperor was the impression of profound gravity. That expression of his made him seem an older man than I had expected to find him. He looked every one of his 55 years, and more than looked them.

NOT A YOUNG MAN.

We, of America, I am sure, always think of him as a young man, hardly realizing that he has been twenty-six years on the throne and that he is a grandfather.

And yet, half an hour after service, he seemed young again and there were moments when there was a look of almost boyish happiness in his eyes. He was standing then by the roadside after the ceremony of "parademarsch," when 2,000 of the landsturm had passed in review before him. A glittering staff was grouped around him. Old men and young bent very low over his hand, but always he deftly turned their greeting from what



Kaiser William IV of Germany Who, Mr. Bennett asserts, has "the saddest face I have ever seen."

I supposed was going to be a kissing of the hand into a handshake.

He spoke with animation and it seemed to me that he must be speaking of pleasant matters. With at least four of the officers he laughed a great deal, showing his white teeth as he did so. He laughed with his shoulders, too, the way a stout man laughs, though the emperor is not stout, and once he laughed so heartily, but not loudly, that his cheeks became for an instant quite rosy.

All the time that he was talking the eyes, which at service had seemed so sad, were twinkling with merriment. He spoke rapidly and sometimes with alert nods.

Throughout that fifteen or twenty minutes of visiting by the roadside he seemed a thoroughly likable man. His smile is infectious and I thought that once he saw me grinning blandly at him and there seemed to be the flicker of a grin in response. Or perhaps it was my queer semi-civilian, semi-military correspondent's uniform that arrested one of his swift glances around, for it is a garment that, with me in it, is calculated to make any man grin.

THE PREACHER.

The preacher walked back and forth in front of the altar during the half hour before the emperor's arrival. He was Pastor Goerns, one of the court chaplains. His countenance was mild, but he had the voice of a warrior. He wore a black cassock and over it a gray military cloak. His cap, although it was simple, somehow recalled by its form the more ornate head-dress of the Biblical priesthood. Its color was black. At his breast hung a large silver cross. He was a cheerful cleric, and he beamed with an equal eye upon the officers young and old, saluting them with the military salute as they took their places.

And so we waited, the hall not buzzing but only sibilant with the subdued conver-

sation of the princes, and dukes, and generals, and other officers.

A hush again enveloped the brilliant scene.

At last the big moment came.

There were hoarse shouts outside and a buzz of autos. Then silence for an instant, followed by the tramp of many feet, not heavy but firm. That sound suddenly ceased.

At this instant there was absolute silence in the congregation and everybody was standing with his right hand at salute.

The trumpeter stepped down from the musicians' platform and took the pastor's military cloak from his shoulders.

THE KAISER ARRIVES.

We heard the steps of a man walking slowly. Leaving the plank walk and mounting the center platform, or dais, he removed his helmet and when he did that everybody on that platform and the platform each side of him uncovered.

He advanced to the drawing-room chair and stood before it, while the pastor, who was smiling, came forward from the altar and shook his hand. The pastor made no obeisance when he did this. It was just an informal greeting as between man and man.

We on the other platforms stood until the emperor seated himself in the drawing-room chair. Throughout the service when he stood, we stood, and when he sat we sat. He wore the uniform of a general of the German army. It was of the familiar bluish-gray cloth, with a red collar embroidered in gold.

His helmet was covered like the others, with greenish linen cloth. He carried a sword and wore spurs, and a military cloak which he did not remove.

One of my first thoughts was that I had never seen a notable who looked so much like the busts of himself; that is, as to the contour of the face, and yet I was surprised to see the double chin so pronounced. When the emperor bent his head the chin gave the lower part of his face almost a chubby look—almost juvenile.

NO SIGN OF RESTLESSNESS.

In his bearing I tried to detect the signs of the alleged restlessness of which the world has made so much, but it was not there. Save to rise for the prayers and the hymns, he almost never moved. His sad, intent eyes very seldom shifted from their straight-ahead gaze.

The emperor joined in the hymns with gusto, often not looking at the words in the book. During the prayers he stood with his eyes closed and his head a little bowed. Then his attitude was one of austere devotion, and, observing the firm set of the jaw and the suggestion of intense concentration in his attitude, you would say, "Here is a very pious man."

During the sermon I tried to detect in his expression either condescension or complacency, either pride or arrogance. But I could not penetrate the mask of gravity. He seemed to me an epitome of composure, touched at times with melancholy abstraction.

If I tried to make more out of what I saw I should only be dabbling in the spectacular, with no truthful impression in it. If you said, "A careworn looking man very intent upon his devotions," I suppose you would be saying what you would have said had the German emperor been a private citizen.

SERVICE SIMPLE ONE.

The service was very simple, including as it did three or four sentences of invocation from the Evangelical prayer-book, two or three prayers, also from the book, the Apostle's creed, a half hour sermon, and two hymns. Service opened with the reading by the pastor of that sentence which in the Protestant Episcopal prayer-book begins something like, "Lord God, who hath made heaven and earth and in whom alone is our help," and it was followed by other sentences of invocation. Then came the Apostles' creed, and after it prayers—all read in a loud voice by the pastor, who at the conclusion of each prayer discharged an "amen" as if he were shouting "Salver" ("volley") to a German battery.

The first hymn, which was sung very early in the service, was an adaptation of the ancient "Hymn of Praise of St. Ambrosius." A German captain told me it would be about the equivalent of what English-speaking Protestants call the "Te Deum." The pastor announced it with homely words of which I have so often heard the translation in American Evangelical churches, "Let us join in singing" hymn number so and so—"the first, the second, and the third stanzas."

I give here the captain's and my attempt at a translation:

Lift to thee their hymn of praise;
Great God we praise thee!
Lord, we glorify thy power!
Before thee earth bows down
And marvels at thy works.
As thou wert in ancient times
So art thou evermore.

All that can glorify thee,
Cherubim and seraphim,
Lift to thee their hymn of praise;
All angels serving thee
Call on thee in blessed peace,
Call thee holy, holy, holy!

Holy, Lord God of Sabaoth,
Holy Lord of the war armies!
Strong help in need!
Earth and air and sea,
Are filled with thy glory.
All is thine.

These words were sung to a noble air, and the voice of the brasses produced a prodigious effect.

The Scripture reading for the day had been taken from one of the letters of Paul, and on certain martial phrases in that letter the sermon was founded. In the course of his remarks the pastor paid his respects to Paul as a fellow warrior. "Paulus," he said, "who was a good soldier, too—not with the sword but with the tongue."

It was a war sermon, vehement, valiant, intimate, a sermon by a soldier for soldiers, and it put fight into a man. It said, with many hammerings and many short, sharp sentences, "Fight the good fight and trust in the Great Captain who is God above. If he is with us who can stand against us?"

The preacher spoke of "that most beautiful word in the German language, the word 'vertrauen'" [to trust], and in that word was the essence of his sermon. The motto of the German people, "Gott mit uns," was, he felt, a kind of echo of that word and gave the keynote of Germany's spiritual life.

"There are two things," he said, "for the German soldier to remember. The first is his trust in God, for that is his shield; the second is his trust in himself, for that is his sword. 'With these two we soldiers must win."

"Beloved, I have seen the soldiers under all conditions and I have never heard the voice of complaint among them. Never for one moment have they forgotten or lost their trust in self."

"The wounded did not complain, but only begged that they might soon be well again so that they could return to the front. The young men going into battle believed in their cause and they won. I have never seen a soldier who did not believe in the cause and in himself."

"But, beloved comrades, is that enough? Nay! For in that hardest of all tests for an army, a retreat, the soldier must have not only his trust in himself but his trust in God. 'God still is with us,' he must say, 'and in God's good time we shall win.' 'We shall be victorious because we will it, and we will it because with God's help we can do the task he has set us to do.'"

SAYS GOD ASKED PEOPLE'S HELP.

With these words the pastor closed and with them he made the vast building ring: "When war came upon the land God said to Germany. 'Am I to be with thee in this thy task? Wilt thou make this struggle with me or without me?'"

"And the voice of a united people bore to the Great Captain's ear the words 'With thee, O Father, with thee, in this our heavy task!'"

All the preacher said was summed up in the hymn which the 2,000 sang after the sermon. It was the ancient "Niederlandisches Dankgebet," or "Dutch Prayer of Thanksgiving." It was sung to a tune that made its short, strong words move as to the roll of a hundred drums—not the roll of drums, either, but the abrupt beating of drums.

The effect of percussion, in other words, with which the 2,000 came down on the incessantly recurring rhythms of such words as "treten," and "beten," "waltet" and "hailtet," "Schlechten" and "Knechten," "Streite" and "Seite," "wollte" and "sollte," "begonnen" and "gewonnen," "loben" and "oben," "Gemeinde" and "Feinde" was beyond description in its vigor and precision.

KAISER LEADS SINGING.

It was, both literally and in the musical usage of the words, an "attack," especially after the emperor took personal charge of this portion of the exercises.

The adjutant general at the little organ gave the note to the singers, the resplendent trumpeter and his men took it up, and the hall rang with the march of the music and the hammering of the short words—only five three-syllable words in the total of ninety-seven.

And here I make the perilous experiment of attempting a translation of the German. On account of my deficiencies in the language the translation is both halting and free—halting in its expression of the melody of the original and free in its rendering of the original spirit. But it is the best I can do.

To God on high we lift our prayer,
His judgments ever righteous are,
And His strong arm the good sustains;
O praise Him who forgets us not!

With us He stands in our hard fight,
And with the right His triumphs are.
Thy battles begun we know they are won
Thy warriors we, but the victory Thine.

To Thee on high our praises rise,

Thou Captain of our host;
Be with us now and evermore,
O cast us not away!
Thy name we worship, Lord our God,
And pray, Thou make us free!

KAISER URGES MORE FIRE.

Valiantly as the eight landsmen from the cavalry regiments blew on their instruments of brass they did not blow hard enough to suit the emperor and at each of what I will call the drum words in the first stanza—"treten" and "Beten," "waltet," and "hailtet" and "Schlechten" and "Knechten"—he vehemently beat time with his right hand.

He wanted more fire from brasses and the singers and in the second and third stanzas he got it.

The singing rose to a spirited finale and then came the benediction, followed by an instant of silent prayer. When the hush was broken the pastor advanced to the altar and the emperor again shook hands with him.

After the emperor had shaken hands with the pastor he turned around and faced the throng that extended from his dais to the entrance of the hall. Just as he stepped down from the dais he saluted and said:

"GUTEN MORGEN, HAMARADEN."

And the two thousand, in a shout that went crashing up to the iron girders, responded with one voice:

"GUTEN MORGEN, MAJESTAT!"

To me that was the most stirring incident of the day. It was so unanimous. It was a yell of comradeship. It sent a thrill up the spine.

THE KAISER DEPARTS.

Then all of us on the other platforms slowly followed the emperor out of the hall. The troops came later. When we had got back into the main roadway that runs by the new barracks we found the emperor standing a little apart from his staff at the right side of the road.

On the roofs of two of the new buildings were stationed three or four sentries, and they could overlook the whole scene. Behind garden walls in the rear of the emperor other soldiers were standing, but they unobtrusively vanished from the picture when, apparently, it was grouped to their satisfaction.

All the officers who were waiting for "Parademarsch" to begin visited in low tones and I think everybody felt quite as solemn as he had felt at church service.

Finally piercing commands began to snarl along the road and you heard the tramp of many feet. The words "in gruppenkolonne, vier neheinander" came through the crisp autumn air like darts.

That, I think, means "In close order, four abreast," and, granting I have the words right, which I probably haven't, they were followed in a few seconds by "Augen rechts! Parademarsch," for which we would say, "Eyes right! Goose step."

At that command each company of the 2,000 landsturm who had been at church flung itself into the goose step, perhaps a hundred feet before reaching the emperor, and kept it a good bit after passing him.

The faces of the men, all oldsters, were tense with pride and excitement. I suppose it was the first time in their lives most of them had had so close a view of their sovereign. They looked like men from the farms, honest, simple faces, and I could picture them telling to their grandchildren in years to come the story of this morning's church going.

"Three Men in a Boat"

Dignified Foreign Missionary Commissioners Come to Grief in the China Sea.

BY STEPHEN J. COREY.

IT WOULD be difficult to crowd into twenty-four hours more varied experiences of travel than we have just had in that time. Because of the continued downpour of rain we were unable to proceed to this place overland, so yesterday evening we embarked in a tobacco steamer from San Fernando, a small flat-bottom boat of 1,500 tons. It plies between Manila and Aparri on the northeast part of the Island of Luzon, and has a bad reputation as to the comfort of its passengers. It was but lightly loaded, and this, added to the fact that we sailed but thirty hours after a typhoon had passed leaving a very rough sea, made our journey most miserable.

SEASICKNESS.

Other people who have sailed the seas may have been just as seasick as we were, but it is doubtful if anyone ever experienced more different kinds of seasickness than we did. In the first place the smell of the ship gave us a certain kind of nausea, and then the greasy, garlicky ship's food that we were foolish enough to try to eat before she sailed, gave us another kind. After sailing we were conscious of a peculiar sensation of "mal de mere" caused by the fact that our cabins were in the stern and we received the full benefit of the bucking-broncho kind of pitching of which the ship has a way all its own. But this was not all. We were directly over the propeller, which, because of the roughness of the sea, seemed to be out of the water fully half the time. Every time the stern rose up the propeller spun with greatly accelerated speed which made the boat vibrate like a dog shaking himself after a ducking. It is simply impossible to describe or even diagram the extraordinary feeling that possessed one when this occurred. Then, last, but not least, the cabins were too stifling to be endurable, so the men in our party persuaded the cabin boys to bring our bedding to the upper deck and place us on cots that we might have the benefit of the air.

HOLDING ON.

In the night the sea became so rough that our cots began to glide across the deck, and we placed Professor Bower in the center where he could hold on to an iron post and anchor us by allowing us to hold to his cot. After a time Mr. Doan and his son wisely went below, choosing the stifling state rooms rather than the rollicking deck. Along toward morning the wind blew the blanket off Professor Bower and in an unguarded moment he released his hold on the post and rose to rescue it. Just as he loosened his hold on the post the ship tilted radically to port, and I and my cot shot across the deck with lightning-like rapidity. The force of my flight was slightly slackened by the fact that my cot crashed into half a dozen rattan deck chairs that had preceded me toward the railing. Before I could recover myself, Professor Bower, who had wildly followed me across the deck with involuntary speed and much less dignity than he usually has at his command, landed upon my stomach with his 200 pounds, and before any apologies were forthcoming the ship had tilted violently to starboard, and both of us, piled on top of my cot, were gliding at top speed in the opposite direction. In the middle of the deck we encountered the iron post with Professor Bower acting as cushion of contact. By

some marvelous providence he escaped serious injury and abandoning himself to the instinct of self-preservation threw his arms about the post and clung for dear life. I myself felt strangely drawn to the Professor and gripped him in a fond embrace. By this united action we stopped the mad game of ping-pong we had begun to play and had time to lie on our backs, gripping with our hands our improvised anchor, and with our minds



Dr. S. J. Corey.

trying to analyze an entirely new sensation of seasickness.

CHINA SEA FAMOUS.

Some people have seasickness when a ship pitches—that is, when it teeters endwise on the swells or seas. Other people find themselves especially susceptible to the motions of a ship when it rolls from side to side. The China Sea is famous for its ability to make a ship go both ways at the same time, and very few people can withstand the combination. Add to this peculiar conceit of this famous sea, the weak resistance of a small, half-loaded, flat-bottomed tobacco boat, and you have a combination of surprising motions which brings the proudest spirit to grief. The nearest description of this motion that one can think of is an accelerated wallow, and the approximate feeling that one has concerning his own anatomy during this motion is that his whole body is swinging in three directions at once, while his stomach is revolving entirely on a separate axis of its own.

DROPPED ANCHOR.

After a little short of twelve hours of this sort of thing it was announced that we had reached the harbor of Salamagus. The ship dropped anchor far out in the bay, and as the sea was running very high even here, our hasty toilet was made with lingering misgivings, and we made ready our baggage for unloading with faltering steps and pale expressionless faces. The natives had come out with crude, homemade boats which they kept alongside with difficulty, and we were let down into them for passage ashore. The only thing that kept us from fear of never getting safely ashore through the wildly tossing sea was the fact that we were so miserable that any possibility was looked upon

with indifference. The men in these strange, frail looking boats were really skillful in the handling of their craft, and got us ashore without any real difficulty.

We landed at a little village composed of half a dozen bamboo houses and a warehouse built of the same material. Here we found one of our Filipino evangelists who had ridden fifteen miles from his station to meet us and guide us on our way. He informed us that the heavy rains had destroyed portions of the road and that we would have to make the thirty-five miles by ox-cart and buggy instead of automobile. He had five of these oxen and little covered carts ready for us, and we soon departed after reading a telegram from Mr. Hanna of Vigan, who wired us that he would meet us half way on our journey.

MORE EXPERIENCES.

The little carts, or cortonas, as the natives call them, are made entirely of bamboo, save the wheels, and the cover resembles very much a huge poke bonnet. You sit cramped up inside on the bamboo slab-bottom and bump along without any springs under you, while the driver sits on the front end of the box, almost astride his ox and gets an indifferent speed out of it with a sharp stick. We had a downpour of rain about every half hour, and our cart drivers kept most of the rain out of the open front of our carts and also from their own shoulders by throwing about them their stiff, outstanding capes made of palm leaves. The road is a good one, kept up by the government, and we got along easily across the small streams until we reached one of the larger rivers where Mr. Hanna was awaiting us with a two-pony buggy and a covered spring cart pulled by three very diminutive ponies. Here we dismissed all of the ox-carts save one, which was reserved for our hand baggage and Dr. Lemmon, who volunteered to follow us in a slower way.

We did not proceed, however, until we had stopped for dinner, very kindly prepared for us by a Filipino gateman and his wife, important people in their village. The good man escorted us upstairs to their living apartments; for a Filipino never lives on the first floor of his house. Although this was the best house in the town, a flock of sheep was occupying the ground floor. These good people set before us boiled rice, fried eggs, canned sardines and fresh rainwater for drinking. We had been able to take no breakfast, and this, together with our long cart journey, had put a keen edge to our appetites and we gave an exceedingly good account of ourselves, much to the satisfaction of our host and hostess.

REACHING VIGAN.

When we came to our first river we found it a raging torrent, although in the dry season it is but a small insignificant stream. The government has built a large concrete bridge here, but the rains came on before one of the abutments could be finished, and it was useless for crossing with vehicles. We crossed the bridge on foot, climbing down from the unfinished abutment on a long bamboo ladder, the lower end of which rested in a bamboo cart to which was hitched a water buffalo or caribou. The wheels were removed from our vehicles by villagers who volunteered to help and then the buggy

and the cart carried across by about a dozen of them who held their burdens above their heads and waded armpit-deep through the rushing water. The little ponies partly waded and partly swam across. We crossed the next river by having thirteen nearly naked natives around each vehicle, who pulled and

pushed and yelled and struggled until we gained the other shore. Just before reaching Vigan we came to the largest stream across which we were taken on a bamboo raft. The raft was pushed up to the shore, our vehicles driven on to it and then we were poled across by the native raftsmen.

Thus after about eight hours of varied overland and water experiences we reached Vigan. It was a hard day's work, but we ought not complain, for our missionaries are subject to such journeys many times during the year.

Vigan, Ilocos Sur.

The Voice from Behind

Funeral Sermon—Published Because of its Beautiful Appreciation of a Beautiful Life.

BY E. M. WAITS.

WE are listening today to this voice from behind, sweeter than martial music to the ear of the patriot, more compelling than the mighty masters of song, the pealing organ or full-voiced choir. It was a voice containing the passion of a great soul sustained in its weakness by a power omnipotent. During her lifetime, bodily weakness was her continual portion, but this was borne with such fortitude that, like Paul, she could say, "Most gladly therefore will I rather glory in my weakness that the power of God may rest on me, for when I am weak, then I am strong." Tested oftentimes in the fiery furnace of trial, familiar with Gethsemane with its tears and anguish, she withstood all without a murmur, nor did she ever impeach the wisdom of the Father. Her faith never suffered even a partial eclipse.

She had the humility of a devout faith in God's word and his promises. She believed that the Bible was truly inspired of God and that it was able to make us wise unto salvation, that it was profitable for doctrine, reproof and correction and instruction in righteousness; that it was able to make us complete, thoroughly furnished unto every good work. To improve the means and agencies through which it might be taught was the passion of her later years. Not long since, I received a letter from her containing this epigram: "Now abideth the lesson, the pupil and the teacher, but the greatest of these is the teacher." When the wave of teacher training swept over the country a few years ago, she was on the crest of the wave. For more than four years, she has been the head of the Educational Department of the inter-denominational Sunday-school work in Texas. When the new idea of Religious Education came, she was one of its greatest advocates and exponents. She was the leading spirit in the organization of our City Training School and served as its dean until the hour of her death. She was familiar with every new step taken in Sunday-school work, whether in Dakota, Kansas or Gary, Ind. She had vision, inspiration and knowledge and knew full well how to impart all to her fellow-workers.

We pass over a quarter of a century of most active life, years filled with unselfish service as teacher in the public schools of our city and as the first state secretary of the Christian Woman's Board of Missions: a time full of tender ministry caring for orphans and educating young men for the ministry out of her slender resources. No human word could add to the quiet beauty and dignity of Mrs. Walden's consecrated life. In quietness and confidence, she found her strength. She was the only person I have ever known over whose head I could consistently paint a halo. She was truly a realization of that brave spirit of Brown-



Rev. E. M. Waits, pastor at Magnolia Avenue church, Fort Worth, Texas.

"One who never turned her back but marched forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better
Sleep to wake."

THE MESSAGE OF HER LIFE, A CALL TO SERVICE.

Specifically, her life speaks forth:

I.
The power of a surrendered life. It remains to be seen what a thoroughly consecrated life can do. In Mrs. Walden's life, we see what a life more thoroughly unselfish than we have ever known can do. The heart cry of every man and woman who has been lifted out of self into Christ is that of George Matheson:

"O love that will not let me go,
I rest my weary soul on thee.
I give thee back the life I owe.
That in thine ocean depths its flow
May richer, fuller be."

Michael Angelo, working on his immortal statue of David, put a lighted candle in the visor of his cap, that no shadow of himself might fall on his work. In seven years of fellowship with her in service, I have never known her to allow a shadow of self to fall across her work.

II.

The power of the sacrificial life. Her favorite Bible verse was "I fill up on my

"And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden away any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying 'This is the way, walk ye in it.'" Isaiah 30: 20-21.

part that which was lacking of the afflictions of Christ in my own flesh for his body's sake, which is the Church." The cross, with too many of us, is a figure of speech, an ornament for a necklace or a watchfob. She believed that the bleeding heart of Calvary should have its response in the aching heart in Fort Worth.

III.

The way of the loving heart. There was a strain of elusive mysticism about her whole spiritual nature. No one could associate with her without learning the pathway of the loving heart. She had a mantle of charity as broad as the weaknesses of humanity. If any one had tried and failed, or if there was one like Peter, following afar off, she was ever ready to forgive and forget for she truly believed with Faber:

"That the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind:
But we make His love too narrow
By false limits of our own,
And magnify His strictness
With a zeal He will not own."

IV.

The courage of an unconquerable faith and hope. The soul that has an unconquerable faith and aspiration cares little for difficulties and flings bold defiance at hindering circumstances. This spirit of God within her heart was constantly overcoming difficulties and upreaching after better things. A few days ago I quoted those startling lines of Henley:

"Out of the darkness that covers me
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul."

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody but unbowed.

It matters not how strait the gate
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul."

"This, she said, is a true expression of my life." The one unconquerable element in human life is goodness and this she possessed in a remarkable degree.

V.

Firm reliance upon God's word and the life of prayer. Under a very recent date, she writes, "I could never have lived without this precious word. How often it has been my strength and support, it grows more wonderful to me every day I live." I have never known any one to rely more implicitly on God's promises in prayer, and whatever progress our Church has made, it owes more to her prayer tower on Fifth street than on any message from this pulpit. She believed "that the procession of our life, however sad or disturbed, is ordered by a Being of infinite benevolence and power; whose everlasting

(Concluded on page 17.)



EDITORIAL

MINISTERS' SALARIES, PENSIONS AND RELIEF.

FIRE insurance is practically universal and life insurance is rapidly becoming so. The cost of the former is one of the fixed overhead charges of every business. The cost of the latter is reckoned among the necessary items in every prudent man's cost of living. Salaries are adjusted to include this outlay as regularly as food and clothing.

Of all salaried men the minister finds life insurance most imperative.

At 40 years of age a policy of \$6,000 in the Presbyterian Ministers' Fund for Life Insurance, which on its 150th anniversary was opened, to all Protestant ministers, and is unquestionably the best for them, costs \$170.70 a year. For the great majority this is prohibitive. And yet, if the widow were able to secure six per cent net, it would yield only \$360 per year. And nothing but the minister's death will bring that.

Blindness, paralysis, tuberculosis, disabling rheumatism or old age, which comes early to the minister, would not only bring no help from the life insurance, but would also leave its premiums to be met as before. In such a case it is a burden rather than a help.

Just here the last year's report of the Disciples Board of Ministerial Relief is suggestive. Every case of worthy need, among ministers or missionaries, which was reported to it, was met with a pension. In one instance it was \$435, to a man who is still living and paying part of this amount for life insurance. In many instances it was \$300 to \$360 per year—the equivalent of \$5,000 or \$6,000, though in most of these cases death had not intervened and an insurance would not have been available. On an average the pension was \$190, the variation being according to the circumstances of each household.

We understand that the Board of Ministerial Relief is trying to work out a basis for guaranteeing a certain pension for a certain annual payment. It will be an interesting development.

But meanwhile the Board is actually meeting the situation for the brotherhood, and by so doing lays every church and minister under obligation to co-operate. Ministers may have differing opinions about some things, but they cannot deny a service of which they are themselves the beneficiaries.

FELLOWSHIP IN SPIKE OF EXCOMMUNICATION.

HOW petty and futile seem the frenzied actions of the heretic-hunters and prosecutors in the presence of a noble victim. It is a radical test of a man's Christian quality to persecute him, to ostracize him, to tell lies about him, to excommunicate him. Some men grow great under such a test. Other men reveal the shallowness of their own spiritual life and their lack of deep-rooted conviction.

The great soul, shut out from the organized fellowship of his brethren, by their own unbrotherly act, finds spiritual companionship with unseen or remote souls whom he understands and who, he believes, understand him.

Such a soul feels the futility of decrees of excommunication and pities the people who imagine that they do God service by resorting to them.

This point of view was expressed by Mr. Frank E. Boren, an elder in Berkeley church, in California, and one of the delegates "excommunicated" from the state convention last summer. Returning home from the convention Mr. Boren wrote thus:

Excommunicated! From what? Certainly not by or from my Lord Jesus Christ. I have even a deeper sense of fellowship with him. Not from spiritual fellowship with Thomas Campbell, Isaac Errett, J. H. Garrison, H. L. Willett. My sympathy with the high idealism of these men was never more complete. No game of politics can alter this. I was born a Disciple. For twenty-nine years I have been a member of the church. No petty ecclesiastical decree can change the loyal friendships or pleasant memories which those years have meant.

Not from prayerful interest in the great missionary enterprise

of the Disciples. I might even go so far as to secretly slip my little mite into the missionary offering. I refuse to believe that the action at Santa Cruz represents the spirit of the Disciples of the state. It would seem, indeed, that the logic of circumstances would compel the assumption that until such time as the Disciples of the state repudiate the action of the convention, such action represents their choice. But my faith in the people is such that I absolutely refuse to believe it. I am not excommunicated. So there!

Much the same sentiment was expressed by Rev. Edgar De Witt Jones in *The Christian Century* recently, in a review of a little book written by Rev. S. S. Lappin, editor of the *Christian Standard*. Mr. Jones, with characteristic gentleness, called attention to the dual personality of Mr. Lappin the editor, and Mr. Lappin the author of this tolerant and human little book. He declared his belief that Mr. Lappin had "written into this book his real generous self and that these pages show his attitude toward his brothers all." Then Mr. Jones quoted an exquisite quatrain from Edwin Markham which, much to our regret, was lost while the article was in the printers' hands. It ran thus:

OUTWITTED.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

The attitude of love is not only the right but the winning attitude for those to take who suffer injustice at the hands of passion-blinded heretic-prosecutors. Thousands of his Christian brothers, some of them the direct objects of his attack, and others interested but unmentioned bystanders, watch the violent frenzy of the *Christian Standard* these days with sentiments of moral pity for its editor, sentiments which are so deep that they drown the minor feelings of vindictiveness and scorn.

In this attitude they attain a certain spiritual fellowship with him in spite of himself.

LATIN AMERICA AS A MISSION FIELD.

LATIN America, it will be remembered, was entirely omitted from the map of the mission field in whose behalf the great world missionary conference of 1910 convened in Edinburgh, Scotland. It was felt that diplomatic considerations with reference to the Roman Catholic Church made it inadvisable to classify as territory for Christian missions any country where Roman Christianity prevails.

Whatever is to be said as to the wisdom of making this exception—and we are not disposed to criticize it—it will hardly be disputed that the time is overdue for active steps to be taken by the Christian forces on behalf of Mexico and the countries of South and Central America which, though they are nominally Christian nations, need the enlightenment and emancipation of the gospel as much as does oriental paganism.

The call for a deliberative conference at Panama in February, 1916, issued by a committee representing the various Protestant mission boards of North America, to consider the problem of Christianizing Latin America, is therefore a timely announcement.

Dr. Robert E. Speer, as chairman of the committee, made requisition upon the Christian Woman's Board of Missions for the services of Mr. Guy S. Inman as Executive Secretary of the Conference, and the Board has granted his release.

The story of Mr. Inman's missionary success at Piedras Negras, Mexico, told to the readers of *The Christian Century* a few weeks ago, was previously well known among missionary leaders of all denominations. Mr. Inman's sympathetic understanding of the human side of Latin Americans, gained by wide travel throughout South and Central America and his long residence in Mexico, has made him the logical choice for "heading up" the proposed conference. He is in masterful possession of the Spanish language and has personal access to many political and industrial leaders of a number of the na-



tions, besides those of Mexico with whom he has a wide circle of friendships.

Mr. Inman's task from now on will consist of creating and directing an interest in the Panama Conference both within the North American Church and among the representative men of Latin nations who may be in sympathy with Protestant efforts to meet the spiritual needs of their people.

Whether European missionary societies will be asked to participate in the conference is a matter that will not be decided until the return of Dr. John R. Mott who is now in Europe.

It is expected that the Panama Conference will do for Latin America what the Edinburgh Conference accomplished for the Asiatic and African mission field.

A CHANCE FOR ANOTHER APOLOGY.

ITS wanton and unscrupulous dealing with matters of fact has led the Christian Standard into several tight corners of late, from which it has been able to emerge only by clean-breasted apology on its editorial pages.

For three issues straight-running that paper contained apologies for its editor's wrong doings. The last one was headed "The Amende Honorable," but every discerning reader must have been prompted to say in his heart that the only honorable way to amend some things is to learn not to let things of that kind happen again.

Yet the uncharitable exploitation of the California newspaper account of the alleged utterances of Rev. H. J. Loken of Berkeley, upon his return from the Atlanta Convention, followed hard upon the aforesaid third apology.

The Christian Evangelist likewise made an even more uncharitable interpretation of the same matter.

That The Christian Century's guess as to what part of the newspaper story was furnished by an uninformed reporter's imagination, and what part was actual fact, came out pretty near the truth is not a matter of pride with us, for any Christian editor not blinded with passion and hatred could have done as well.

Two letters from Mr. Loken were received at this office, one enclosing the newspaper clippings and deploring the erroneous statements, written before he had seen the Standard or the Christian Evangelist, the other written after Mr. Loken had read the Evangelist's editorial. The later letter follows:

Dear Brother Morrison: I wrote you this morning regarding an article that had appeared in our California paper, the Christian Church News, of this month. I have since read the Christian Evangelist of Nov. 29 where an article on the same subject and in the same harsh strain appears. I am sending you the newspaper clipping of the original article in the Berkeley Gazette from which all the other daily papers copied theirs. I had no sooner got home than the Gazette was after me for a story, and I promised them I would tell them of my trip as soon as I had something in shape for them, but I asked them not to print anything till I gave it in myself. The reporter is personally a very good friend whom I have always trusted implicitly. But the paper that night printed its confused version of the story. You can easily imagine how confused an ordinary reporter is concerning ecclesiastical affairs and how perfectly natural it was for the paper to print just what it did. I dare say they thought they were doing me personally a great favor in what they did. For the paper is not unfriendly to me but has been a great help in my local work.

You will note how on the evening of the next day, Nov. 12, I specifically denied in the meeting before my church that any such construction should be put upon the fact of my credential being accepted by the General Convention as the paper put upon it, and my correction was published in the Gazette. I trust you will see clearly that the statements purporting to come from me in the paper are the work of reporters.

Now I do not intend to make any refutation of these things. It is all too crude to take seriously. The statement that fifteen ministers refused to preach in the church appointed me at Atlanta, and that it was in a negro community, etc., is certainly rich. The chairman of the pulpit supply committee wrote me before I started from Berkeley asking me to preach at some church in Atlanta. I wrote back that I would. I took the church assigned me, an M. E. church South, and there was no hint given me by the committee that it was in any way a disreputable church or that anyone had refused to go out there! The name of the church was Brown Memorial Chapel.

Here is a sufficient occasion for another apology by the

Christian Standard. It is perhaps expecting too much to ask that the Christian Evangelist make an "amende honorable" in a case in which the managing editor's personal feeling is so deeply involved as in this.

CHRISTIAN UNITY IN A CHURCH LETTER.

HOW far the churches have traveled from the old days when charges and countercharges of proselyting rent the air is evidenced by a church letter presented to First Christian Church, Cedar Rapids, Ia., by a lady who asked membership there. The pastor, Rev. Walter M. White, sends us the letter which reads as follows:

This certifies that Miss J. P. is an acceptable member of St. Paul's Methodist Episcopal Church, of Cedar Rapids, Ia., and that she is hereby dismissed at her own request, and commended to the Christian care and fellowship of the First Christian Church.

With the transfer of this sister, St. Paul's Church extends to the First Christian Church the most cordial Christian greetings, praying that this exchange of members may serve to bind the two churches into a closer fellowship and aid in bringing in the time for which our Master prayed when we shall all be one.

Done on behalf of St. Paul's Church by

E. J. LOCKWOOD.
Pastor.

Nov. 16, 1914.

This clearly testifies to the spirit of gracious and considerate Christian fellowship which characterizes the ministry of both Mr. White and Dr. Lockwood.

Yet if Mr. White were not the tender, coöperative, union-loving man that everybody knows him to be; if he could be conceived as ever setting covetous, proselyting eyes on any of the sheep of this neighboring Methodist fold, his impulses so to do would surely be deterred by the recollection of receiving a letter such as this from the trustful and kindly shepherd of those sheep.

After all, the best cure of proselyting is not to build the fences higher but to tear them down altogether.

UNDAUNTED.

YOU might expect that the hideous war across the sea would put such melancholy into the souls of the peace prophets that they would never talk again. But you would be ludicrously mistaken.

The war has seemed but to unloose the tongues of those who have caught the vision and grasped the principles of a war-less world. The breakdown of European political civilization and the turning of the continent into a vast shambles, instead of inhibiting peace talk has but evoked a sad-toned chorus of "We-told-you-so's" from the peace people.

In the arena of public opinion in the United States right now the biggest issue is that which is being joined between the peace principle and the war principle.

The militaristic forces are active.

The psychology of the hour is favorable to their side. Fear is easily created in the public mind. Bogeys and spooks can be conjured up with extraordinary facility. It can be made to seem footless and ridiculous to try to run the United States a minute longer with our contemptible little army and navy.

But the peace folks are organizing for action too.

Of course the Society for International Conciliation is ever active.

And now the churches of New York, Chicago and Buffalo are leading off in the organization of their religious forces on behalf of the peace policy of our government as against the militaristic policy. A luncheon attended by over one hundred leaders of the Jewish, Gentile, Catholic, Protestant, Liberal; and Evangelical religious forces of Chicago was given last Tuesday by the Church Peace Union of which Andrew Carnegie is the founder.

Judging by the speeches made by Rabbi Hirsch, Shailer Mathews, Jane Addams, Jenkin Lloyd Jones, Bishop Anderson, and Frederick Lynch of New York, there was left no doubt that the intelligent and courageous and really potent forces of Church and Synagogue could be counted upon to make undaunted and unrelenting war on war.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Emperor Helps a Christian Hospital.

Emperor Yoshihito has given \$25,000 toward the foundation of St. Luke's International hospital in Tokio, which will be conducted under the auspices of the Episcopal Mission represented by Dr. Rudolph Teusler. This is a very unusual act for a Japanese emperor and it is thought will insure the success of an enterprise which involves the raising of a half a million of dollars. The emperor spoke of his desire of solidifying international understanding, and mentioned with special praise the labors for peace of President Wilson.

Gregorian Churches Take Advance Step.

The Gregorian churches of the orient have adopted the international Sunday-school lessons, and by this act have come a step closer to the Protestant movement of the west. The Coptic churches of Egypt have not taken this step yet, but they are opening their doors to missionaries who have come to them as counselors, and who are wisely undertaking to reform these churches from within.

Gideons Place More Bibles.

It was only five years ago that the Gideons, an organization of Christian traveling men, conceived the idea of placing Bibles in hotels. The idea came from England where an analogous organization had been at this work for forty-two years, though they had distributed only 17,000 Bibles in that time. In America, up to July, 1914, 237,000 Bibles have been placed in the hotels. It is said that only twenty hotel keepers have refused the Bibles and some of these have afterwards asked for the books. The organization claims that only three or four of the books placed have ever been stolen. A negro elevator boy, who stole one of the books, testified on the witness stand that he took it because it was such interesting reading.

Religious Telescope Has Anniversary.

The Religious Telescope, the general family organ of the United Brethren church, will celebrate its eightieth anniversary Dec. 31, 1914. Its first issue was printed in Circleville, O. This is one of the oldest denominational journals in the country and interprets the holdings of its denomination with a kindly spirit to other bodies.

Medical Missionaries Meet.

In spite of the confusion in mission fields as a result of the war in Europe, the interest and attendance at the sixth Interdenominational Medical Missionary Conference held in Battle Creek, Mich., Nov. 17-20 were in no wise diminished. Nearly 200 workers from home and foreign fields attended and the meeting was presided over by Bishop E. R. Hendrix of Kansas City. Among the notable addresses delivered were the following:

"Medicine in China," Rev. Isaac T. Headland, Pekin, China; "Better Organization for the Medical Work," Rev. Levi B. Salmans, Mexico; "Physiologic Therapeutics on the Mission Field," Dr. J. H. Kellogg, Battle Creek Sanitarium; "Forty-five Years in Asiatic Turkey," Rev. George C. Reynolds, M. D., D. D., Van, Turkey. "The Outlook for Missions in

View of the War," Bishop Eugene R. Hendrix, D. D., President.

The Conference will meet again in 1915 in Battle Creek, Mich., the sessions being held at the local sanitarium.

Church Buys a Motor Truck.

The Grace Methodist Episcopal church of Chicago has adopted the motto, "The church that serves." It has a store where second hand goods are sold at very low prices to the poor, and in order to facilitate the gathering of these goods, the church has purchased a motor truck. This motor truck will be used in the summer to send groups of children from the slum districts to the country for a day's outing. The pastor is Rev. Elmer L. Williams, who secured the title of "the fighting parson" on account of his raids on vicious resorts in the neighborhood of his church. The church maintains a brotherhood home for boarding young men and a similar home for young women.

Unitarians Hold Street Meetings.

The Unitarians of Massachusetts are holding street meetings in various cities in the interest of temperance. They have purchased and equipped a motor car which carries the workers from city to city. Meetings were recently held in Fitchburg and Holyoke. These meetings are under the auspices of the Unitarian Temperance Society.

An Episcopal Tour of Africa.

Bishop Hartzell and Bishop Anderson of the Methodist Episcopal church recently met in England. They are booked to sail for Africa as soon as possible under present conditions. They will go to Cape Town and from there they will go northward 2,500 miles by rail to the Belgian Congo region where a new conference will be organized. Next the bishops will proceed to southern Rhodesia and Portuguese East Africa, holding conferences in each section. They will then go to Angola, Liberia, Madeira Islands and North Africa.

Russian to be Taught.

Home mission workers will be interested in the announcement that Prof. Samuel Northrup Harper has been appointed to an assistant professorship at the University of Chicago and will give courses in Russian language, literature and history. He is the son of William Rainey Harper, the first president of the university and has spent much time in Russia getting ready for the courses. There is a definite attitude on the part of many home mission leaders that young men of American birth and parentage should learn the language of the immigrant and prepare themselves for work in home missions in the same way that candidates for the foreign field prepare themselves.

Baptist Leader Goes from Coast to Coast.

Dr. James A. Francis has been for the past five years pastor of the Clarendon street Baptist church of Boston. This was his second pastorate in this church. During this pastorate the church has erected a new building. He has come to be widely known for his evangelistic success and for the merit of his contributions to so-

cial service. He was influential at the Sagamore Sociological Conferences. The First Baptist church of Los Angeles, Cal., has called him and he began his pastorate there the first of December. His departure from the east will be felt as a distinct loss to the Christian forces there.

Methodists Help Old Ministers.

The Methodists probably have the most efficient system of relief for old ministers that has come into any Protestant denomination. From being considered charitable relief to be given only to the poor, their stipends to aged and infirm ministers have been changed into a pension given to every man without regard to need. It is still customary, however, for ministers who have means to return the money. This organization paid out last year \$1,100,000 and they need to spend \$1,600,000 a year, so they are raising an endowment fund of ten millions. They have \$350,000 in annual profits from their book concern which goes to this cause.

Rochester Gets Next General Assembly.

The next General Assembly of the Presbyterian church will be held in Rochester, N. Y., next year, in the Central Presbyterian church of that city. Rev. C. Waldo Cherry, the pastor of that church, has already begun active preparations for the entertaining of that religious gathering.

Noted Author Returns Home.

Dr. Henry Van Dyke, the noted author, theologian and poet, who has been the ambassador to the Netherlands, returned to the United States Nov. 24. The purpose of his return was to have his eyes treated by an oculist, a famous specialist in New York. The past few months has meant a tremendous strain for him in caring for the war refugees in the Netherlands.

Episcopal Women May Vote.

A committee has spent a year in investigating the canonical law with reference to women voting in church elections in the Episcopal church in parochial matters. At the session of the diocesan convention held at the cathedral of St. John the Divine, in New York, it was decided to extend the franchise to the women of the church.

Million Dollars for a Church.

The Trinity Methodist Episcopal church of South Los Angeles, California, has finished what is regarded by many as the most unique and inclusive church building to be found in the country. The price paid for it also places it in a class by itself. The total cost of the plant was a million dollars. It has a hotel, club-rooms, library, roof-garden, motion pictures, social parlors, and training classes all in one building. The building is nine stories high. The main auditorium is level with the sidewalk and will seat 2,300 people. The auditorium has a stage, an orchestra pit, stage curtains, drops and footlights. There is a banquet room that will seat a thousand people. There is a \$25,000 pipe organ in the building with echo, harp and chimes. It is thought that guests in the hotel part of the building will be influenced by the environment to go to church.

Dr. Hillis Defines Neutrality.

The Sunday Evening Club is an institution which provides for Sunday evening services in a down town theater in Chicago, bringing a new speaker upon the platform every Sunday, a man of national reputation being secured in most cases. Dr. Newell Dwight Hillis spoke before this club on Dec. 6. Dr. Hillis had a good word for all the nations of Europe except the Turk. He said, "I hope to live long enough to see the Turk driven out of Europe." He also defined his idea of neutrality. "I refuse," Dr. Hillis said, "to interpret neutrality on the part of Americans as meaning silence on the questions at stake in the war. If to be neutral requires that I shall be silent, I refuse to be neutral. I decline to add God and the devil together and then divide them. We must stand for the civilization our fathers achieved." Dr. Hillis prophesied that there will be a United States of Great Britain as we now have the United States of America, involving the reorganization of the British empire, as a result of the present war.

Mormons Grow Rich.

Fifteen years ago the Mormon church began a systematic campaign to make effective their principle of tithing their members. It is now well recognized that a Mormon who does not tithe is not a good Mormon unless for a special reason he has been excused by the church. This organization recently erected one of the great hotels of America at a cost of two millions of dollars and paid for it with one year's tithes. The hierarchy is interested heavily in the sugar beet trust, the Union Pacific railway, and in many another important enterprise of the west.

Gather Statistics on Family Worship.

The Christian Examiner of New York gives the account of some investigations made in certain churches regarding religious practices in the homes. In one church, in answer to the inquiry, "Do you have family prayer?" nearly fifty per cent answered "Yes." In answer to the second inquiry "Did your parents maintain a family altar?" sixty-six per cent answered "Yes." In another church, a larger number answered yes to the first question than to the second.

Baptists and Congregationalists Federate.

At a joint business meeting held recently by the Baptist and Congregational churches of Hampden, Mass., it was voted that the two churches federate. They will hold services alternately in the two churches for a time. They are now seeking a pastor who can enter into the spirit of the federation. In the end, the federated congregation will have but one meeting house.

More Money for City Missions.

The Congregational City Missionary Society of Chicago will hold its annual meeting at the Auditorium Hotel on Dec. 10. The speakers on this evening will be Dr. Leroy Burton of New York, general secretary of the Congregational Home Missionary Society, and Rev. William E. Barton of Oak Park. Plans will be presented in the meeting to increase the endowment of the society from \$300,000 to \$500,000. Rev. J. C. Armstrong has been superintendent of this society for twenty-five years and through his labors Chicago has been made the leading center of Congregationalism in the world, in point of number of churches and members.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

—Editor of THE CHRISTIAN CENTURY—

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE BAPTIST COURIER.**EMPTYING AN ORDINANCE.**

In his book on The Meaning of Baptism, Rev. C. C. Morrison, a minister of the Disciples' church, makes this statement: "The apostles did not preach baptism: they preached Christ and baptized those who accepted him, with as little consciousness of the formality as such as we now put into the ceremony of the right hand of fellowship." The burden of the book seems to be to prove that baptism is simply an initiatory ordinance receiving its whole meaning from the social fellowship into which it inducts one. According to this view baptism is practically nothing and church membership is everything. It removes the stability of the ordinance and makes it subject to the changing life of the church. Baptism becomes a mere method of getting into the church and while perhaps the Scripture form of the ordinance is the more advisable, yet since other forms get people into the church they have all that is really essential. We may well ask if this view accords with the New Testament. We believe that it not only does not, but that it empties baptism of the meaning Christ and his apostles gave the ordinance.

In the New Testament baptism is associated with a profound experience that is individual rather than social. It relates one not so much to a human fellowship as to God. It is a declaration of one's own death to sin and rising to a new life and symbolizes the gospel by which this individual experience is wrought. If Lazarus had received an ordinance to commemorate his experience with the grave it could hardly have been said that the ordinance was simply a formality of initiation into human fellowship again; for it would not have been related to his social life that followed but it would always have looked backward to the wonderful individual and divine experience by which he became again a living man. Baptism thus stands in the New Testament. It is, it is true, a prerequisite to church membership. But it is not an initiatory rite. Its purpose is to symbolize the great act and gospel by which one becomes a child of God: and it is intended forever to hold the mind back to that act and gospel. This is its use. A very slight examination of the New Testament will be sufficient to confirm these statements.

It is a mistake to say that the apostles did not preach baptism. In the first and only sermon Philip preached to the eunuch he made the place of baptism so plain to him that the eunuch of his own accord asked for the ordinance. He could have learned of it from no other source than Philip's discourse. This sermon was a sample of the apostolic method.

It is a mistake to speak of baptism as a mere prefix to church fellowship. In the commission itself it is not church membership that is singled out as the great thing that preaching is to lead the nations to, but it is baptism that has this mention, "baptizing them;" and the words that follow indicate that baptism stands for that

profound individual experience by which one becomes a child of the Triune God, "into the name of the Father and of the Son and of the Holy Spirit." To talk of this baptism being a mere initiatory ordinance to a human fellowship is to empty the passage of its meaning.

It is a mistake to say that baptism gets all of its significance and value from the social fellowship into which it inducts one. Rather it is truer to say that, according to the New Testament, the church life gets its meaning from baptism. This was the use the apostles made of the ordinance. By the memory of baptism they held their erring converts back to that great original experience, to the gospel that wrought it and to the life it declared. "Know ye not that all we who were baptized into Christ were baptized into his death. . . . Even so we also should walk in newness of life." "Was Paul crucified for you? Or were ye baptized into the name of Paul?" In the New Testament baptism did not shape itself to a church fellowship. Rather baptism was the fixed, pole star by which the church life was to guide itself. It was the abiding form of the true Christian life, the unchanging pattern of what the church was ever to seek to be.

THE BAPTIST BANNER.

The Meaning of Baptism, by C. C. Morrison, editor of The Christian Century, is a new book of more than ordinary interest. We haven't the pleasure of knowing Mr. Morrison but he is vouched for by those who are reliable as being neither eccentric nor a seceder. We say this by reason of the fact that he launches out on entirely new lines, thinks for himself, and dares to write down just what he thinks. If we understand what he writes he is far from being in accord with his own brethren and he doesn't hesitate to call Mr. Campbell, and especially his expositions into question. He stoutly maintains the "Open Church Policy" and in order to do so, does not hesitate to say that baptism is not an ordinance but an "initiating ceremony into the Christian community." Again he speaks of it as "A function of the social organ of religion—the church," and proceeds to say: "Its whole meaning is derived from the Church." Following such a statement, it is not strange that he calls in question the commission of our Lord as given by Matthew. But we do not mean to condemn the book. It is learned and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading. It is a book of 225 pages, and may be had of the Disciples' Publication Society, of Chicago. Price, \$1.25.

THE CHRISTIAN ENDEAVOR WORLD.

The Meaning of Baptism, by Charles Clayton Morrison. A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view. (Chicago: Disciples Publication Society. \$1.25; postage, 10 cents.)

The Visitor

"Cap and Gown Day" at Drake University is the mid-year festival of the Senior class. It marks the first appearance of the graduating body in academic costume, and their recognition by the institution, and especially by the Junior class, as worthy of the honors of the final year.

In this last phase of the day's program there is made clear the passing of those ancient forms of horse-play that once marked the intercourse of Juniors and Seniors. Time was when humor passed into brutality in the efforts of each class to prove its superiority. In some institutions those archaic customs



Dr. Frederick O. Norton, Dean of the College of Arts, Drake University.

still persist. But it is a sign of the times that in the better class of colleges they have ceased to have vogue.

The Visitor was "among those present" at this annual celebration last week. The Senior class of the Arts College numbers more than half a hundred. The number of young men and young women appeared to be about equal.

Professor Herbert Martin, of the department of Philosophy is the "Class Father" of the group. According to an admirable custom, one of the members of the faculty is adviser to each class, and thereby earns his title. On this occasion the class and its paternal counsellor received an armful of roses from the Junior class in token of good will, and as an aesthetic substitute for more vigorous and less desirable gifts once bestowed.

The exercises took place in the University Chapel. The Faculty appeared in academic dress. The procession of the Seniors, in cap and gown, marched through the ranks of the Juniors to their places in the hall. A program of music was rendered, and Dr. Medbury, university chaplain, offered prayer.

President Bell spoke of the significance of special days in the academic calendar, and the value of Cap and Gown Day. He then introduced Dean Norton,

as the chairman of the day, and paid a fitting compliment to his seven years of service as head of the College of Arts, and the raising of educational standards at Drake as the result of his efforts.

Dean Norton, in his address in introduction of the speaker of the day, made still clearer the meaning of the occasion, and laid admirable stress upon the standard of scholarship and of character which must be maintained by each member of the class if the coveted honor of graduation at the end of the year was to be achieved.

The large number of visitors present from University Place and the city showed that the events of the college year at Drake are of interest to the entire community.

In the afternoon at four there was an assembly of the students of the Bible College, for an address on "The Ministry and the New Age." Dean Kirk has reason to be proud of the body of young men and women who are preparing at Drake for the ministry, the mission field, and other forms of religious work.

They come from many parts of our own land, and from other lands. Many of them preach regularly for churches within reaching distance of Des Moines. Most of them plan to go on to more extensive forms of graduate work upon completion of the course in the Bible College. Drake students are found in graduate divinity studies at the University of Chicago, Union and Yale, and they are among the best of the graduate bodies of Disciples to be found in each of those institutions.

It seemed a far call from the cloistered quiet of University Place to the stress and excitement of an evening at Billy Sunday's big tabernacle.

The Visitor had learned on his first arrival in Des Moines that the big revival was in its fifth week. On the streets and in the street cars there were many signs of the fact. At a luncheon served at Professor Martin's hospital home there was hardly any other topic of conversation in the group that included President Bell, Dean Norton, Dr. Medbury, Dr. Idleman and Mr. Givens.

Many opinions are expressed regarding Mr. Sunday and his work. The churches, with few exceptions, have gone into the meeting earnestly. If not all were convinced that it was wise, they have at least made no protest, and have "played the game."

There are those who believe that great good is being done, and that the work of the churches will be made easier by the meeting. This is Dr. Medbury's feeling.

Others recognize the admirable results reached in a multitude of cases, but fear the reaction after the meetings are over, and the interpretation which religion is likely to find in the minds of many who listen to the evangelist.

Others still believe that little but harm can come from the crude theology, slangy vernacular, and often vulgar forms of speech which are in evidence.

Yet no one doubts the tremendous

earnestness and sincerity of the man. His plan of work is mechanically perfect. His helpers are efficient, and the public demonstration of approval is gratifying.

On the day the Visitor was there the two sermons, afternoon and evening, were identical. Mr. Sunday has a few "big features," and his sermons on "Amusements," "Booze," and some others of like sensational type are used several times in the course of a meeting. In the afternoon the Senior class of Drake went in a body to hear the one on "Amusements," and it was the same sermon that the Visitor heard in the evening.

We had been warned that we should reach the tabernacle before seven o'clock. But later there came a hurry-up message saying that we could not be sure of getting in if we arrived later than six. It was a little after that when we got there and every entrance was blocked. Only through the good offices of Dr. Idleman were we admitted at all. But with his help we secured sittings in the section allotted to ministers at one side of the speaker's platform.

The tabernacle is built after the model on which all of Mr. Sunday's buildings are put up. It is a huge, rectangular wooden structure, seating at least eight thousand people. Every available space was occupied and it was the same in the afternoon, as we learned.

Mr. Rodehever, Mr. Sunday's leader of song, was in charge of the service, which apparently began as soon as the tabernacle was reasonably full, and con-



Prof. Herbert Martin, "Father" of the Senior Class, Drake University.

tinued till nearly seven o'clock. About that time the evangelist appeared, and from that moment onward he was in constant evidence. Even while the music was still going on, led by the large chorus choir, Mr. Sunday was walking up and down the platform, giving directions to his assistants, to the door-keepers, to the ushers, and to everybody else in sight.

Then the leader of song called out the names of several delegations that were expected that night—three of them were from high schools, and the others from Des Moines College, Drake University, and the City Hall. They responded with school yells, and everybody cheered. Then came a solo, the offering for two Des Moines charities—and the preacher mounted the little platform with its sim-

ple wood reading desk, and the sermon began.

It was a plain, straightforward handling of the subject of amusements from the standpoint of one who believes that all dancing, card playing and theater going is harmful and inexcusable on the part of Christians. The preacher followed his note book very closely. Whole paragraphs were read from it.

His language was for the most part well chosen and dignified. There were lapses into slang and rough speech, but they seemed to be deliberate, and not spontaneous. You would expect Mr. Sunday to use good language all the time. His preaching shows that he can do it, and that his coarser speech is assumed for the sake of the effect. Is it an aid or a hindrance to the best results, and is it quite genuine?

His voice was very husky when he began, but cleared up as he went on. He seemed to make everybody hear in the big tabernacle and there was much laughter and frequent cheering.

The sermon lasted fully an hour. Toward the close there came frequent appeals for decision, particularly on the subject of amusements. The end came rather abruptly, with a call for all who wished to make the right choice to come down to the front and take him by the hand. At that signal the fifty or more ushers, in various parts of the house came down the aisles, and that created a current of forward moving people in which it was easy to join.

The handshaking was unique. Mr. Sunday has a sort of trap door by the side of his pulpit. This he lifted as the people began to go forward, and descending two or three stairs, he could reach down and take the uplifted hands. They came by twos and threes at first, the music meantime swelling into the great volume, led by the choir.

When perhaps a hundred people had shaken hands with him, he went back to the platform, closed the trap door, and walked about, lifting his arms to beckon those who still waited, and the tide once again set in. Down the stairs he would go, shake hands with the group that had gathered, then back again. Sometimes he would stand with one foot on a chair and the other on the top of the desk, then he would swing down with the agility of an acrobat, and throwing one foot high in the air, bend over to catch some extended hand.

As fast as the people came forward the seats immediately in front of the platform were cleared to make room for them. The response that night was the best there had been at any time and Mr. Sunday was in high spirits. On some previous occasions, I learned he had been greatly disappointed at the results, and had gone after the ministers in the most vigorous speech, charging them with indifference and inaction. But that night there were several hundred who responded.

But among them there must have been a considerable percentage of Christian people who regarded the act as a fresh dedication of their lives, or as a renunciation of certain amusements. And there was also a large number of quite young children at the afternoon meetings. I am told great numbers of children, quite too young to know the significance of their acts, have come forward. So that the total number of those whose names are taken must far outrun the actual conversions. How many even of these will be added to the churches is one of

the problems the ministers of Des Moines are facing.

The meeting closed with the act of getting the names of those who had come forward, and a prayer by Mr. Sunday. Standing on the top of his reading desk, he prayed in his characteristic way, very earnestly, very familiarly and very unconventionally. There seems to be no instruction to the converts as to what they are to do next. Doubtless they are left to the ministers. But it will be strange if the ministers do not find on the cards handed to them names of many of their most faithful workers, as well as of little children, far too young to enter the church.

I was told that I could hardly judge

Billy Sunday by that meeting, either as to the vigor and picturesqueness of his speech, the freedom of his address to God and to the devil, or the exciting nature of his acrobatic performances. But it was easy to see the possibilities even from the restrained conduct of that evening.

And still the question remains unanswered: Is this type of evangelism a help or a hindrance to the progress of the kingdom of God?

H. L. W.

A pennyworth of bread eaten with water gives more strength than a quart of beer.—Benjamin Franklin.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY HERBERT L. WILLETT.

THE UNKNOWN GUEST. By Maurice Maeterlinck. Readers of the earlier work of this fascinating Belgian find themselves somewhat at a loss to follow him into his later studies in the occult. He is the sort of symbolist, or as some would call him mystic, who touches with beauty and mystery whatever theme he discusses. In the years of his successive volumes of essays and of symbolistic plays one felt that he brought to all his work a master gift of description which still left one with a haunting sense of elusiveness, which was perhaps its chief charm.

But in later years he has abandoned somewhat his nature studies which made "The Life of the Bee" so marvelous a description of an almost unknown world, and his poetic and semi-philosophical reflections upon life, and has taken his way into the realm of the supernormal. One saw it coming in a single chapter of "The Buried Temple." Much more fully it appeared in "La Mort," which was translated a year since under the title "Our Eternity." In the present work he shows himself an interested, though not very skilled, interpreter of psychic studies following particularly such writers as Osty, Bozzano and Duchatal, and the proceedings of the Society for Psychical Research. It is to be feared that M. Maeterlinck will please few by his latest adventure. Earlier admirers will regret his departure into the world of phantoms and psychometry. The psychical researchers will hardly care to have their problems popularized in this easy-going and poetic spirit. And as for the psychologists, of course they will decline to admit that beyond some vague phenomena of the subconscious there is any value whatever in the subject.

But Maeterlinck is quite in earnest none the less. He presents not a little of the data relating to phantasms of the living and the dead, portents, premonitions, and knowledge of the future, and then attempts in his own charming but rather superficial manner to comment, define, and explain. The title of the book is his name for the mysterious, subconscious faculty, so much wider in its inclusiveness than the intellect, yet so little under the control of personality. So far as we are able to judge, he would make this little-known region the clearing-house for all the mysterious phenomena which spiritists and many other types of people claim for their own.

Quite the most interesting chapter deals with the Elberfeld horses, those

wonderful educated animals, the report of whose feats in mathematics and other fields have been widely published.

Leaving to the students of mystery on the one side, and to the psychologists upon the other, their conclusions regarding this excursion into unknown regions, practiced readers of Maeterlinck will travel with their favorite author through these pages, enjoying the unflinching charm of his word and manner, and reserving the right to think as they will of his conclusions. (Dodd, Mead and Company. \$1.50 net.)

THE MAN OF NAZARETH. By Frederick Lincoln Anderson. The author of this vigorous treatment of the life of Jesus is professor of New Testament interpretation in Newton Theological Seminary, and a son of Professor Galusha Anderson recently of the University of Chicago. The treatment of the life and character of Jesus is original and full of suggestiveness. In introducing the Master he says, "When the clouds of dust raised by centuries of conflict and criticism finally lift, we should see that the naked fact is that a new type of man, fresh, strong and unique, appeared in our race in the first century."

The difficulties which Jesus met in connection with his claim to be the Messiah are clearly pointed out by Prof. Anderson. He shows how far from Jesus' idea was the popular conception of the Messiah. More than this, it was a dangerous idea even if he had shared it. "A political Messiah, a warrior Messiah, a king of the Jews, such as the people and especially the Zealots expected, would be a traitor to the Romans, would receive short shrift at their hands if unsuccessful, and, if successful, must lead an insurrection against them. All these were abhorrent to Jesus. Yet how could he call himself Messiah and not awaken the hopes and suggest these popular connotations? This was a vital and tragic problem for Jesus, and one to which he was constantly alive. In an atmosphere palpitating with zealotism, he naturally never went about claiming to be the Messiah, as many seem to think, but always exercised a holy discretion and reserve on this point." Particularly interesting are the two chapters, "How Jesus Handled Legalism," and "Jesus' Positive Teaching." In the perfectly unconventional manner in which the author goes about his work one is reminded of Prof. Seeley and his volume, "Ecce Homo." (Macmillan. \$1 net.)

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

National American Woman Suffrage Association in its Forty-Sixth Convention

The Annual Suffrage Convention was held at Nashville on November 12-18, and will be memorable in the recollections of all who were privileged to attend it. The suffrage colors were in evidence everywhere, not only the headquarters, the Hotel Hermitage, being elaborately decorated, but the stores and other buildings in the city as well. The House of Representatives hall in the State Capitol was given for the business meetings, and the convention was welcomed by the mayor of Nashville, the governor of the state, and the Senior United States Senator from Tennessee. The Nashville papers gave extended reports and friendly editorials, and many charming social functions furnished the needed recreation from the severe strain of the business sessions.

THE STATES RIGHTS PARTY.

The suffrage movement has now reached that inevitable stage of success, where there is no longer unanimity as to the methods by which the great goal is to be reached. In the twelve states and one territory where women now have the franchise, the victory has been won by amending the state constitutions. The southern states are generally in favor of continuing this as the policy of the association, and a Southern States Woman's Conference was held at Chattanooga immediately preceding the Nashville meeting, in which they affirmed their belief in this doctrine. This is in line with the historic position of the South for states rights—a position that is emphasized by the problem of enfranchising the hosts of negro women in that section. The leaders of this party, who favored adhering strictly to the policy that has been so successful in the past, were Miss Kate Gordon, of Louisiana, and Miss Laura Clay, of Kentucky.

SUFFRAGE BY FEDERAL AMENDMENT.

But there is a strong sentiment in the association in favor of trying to secure the ballot for women by a shorter route, and that is by an amendment to the Constitution of the United States. During the past year the National Board has had a Congressional Committee at Washington, headed by Mrs. Medill McCormick which has been working for two bills now before Congress: one is the Bristow-Mondell bill, which asks that the Federal Constitution be so amended, with the concurrence of the required number of state legislatures, as to give all women in the United States, having the qualification of male voters, the right of full suffrage. The other, called the Shafroth Amendment, provides that any state may submit the question of woman suffrage to popular vote on petition of one-eighth of the qualified voters.

Another protesting element in the convention was the Congressional Union, which endorsed the militant program of "black listing" all congressmen and political parties who opposed woman suffrage legislation.

And then, there were some Federal Amendment advocates who were bitterly opposed to the Shafroth idea of submission to the voters by initiative petition, and who urged putting all the strength of the Association on the passage of the

Bristow-Mondell Amendment.

All of this made a fine and interesting fight. After days of warm and wearing argument, the "black listers" were voted down and the following resolution prevailed:

"That the National American Woman Suffrage Association is absolutely opposed to holding any political party responsible for the acts and opinions of its individual members, or holding any individual, public official candidate responsible for the action of his party on the question of woman suffrage."

Which was an uncommonly sensible thing for the convention to do!

The other objections were met by endorsing all the three methods proposed—the two bills now pending before Congress and continuing the policy of securing amendments to State Constitutions, whenever practicable—in other words, get the ballot for women in any way you can, provided it be honorable and dignified.

In the election of officers Miss Jane Addams declined to run again for First Vice President, but consented to let her name go on the ticket as Honorary Vice President. The association honored itself by electing as one of its new officers Dr. Katharine Bement Davis, Commissioner of Corrections in New York City.

AN OCCASION OF THANKSGIVING.

The great joy of the convention was over the two new suffrage states, Nevada and Montana; Miss Annie Martin and Miss Jeannette Rankin, who lead the forces as state presidents, were the heroines of the occasion.

The addition of Nevada and Montana to the number of suffrage states gives equal suffrage seven more electoral votes, enfranchises 9,881 women, increases the amount of suffrage territory by 256,901 square miles and increases the suffrage population by 457,928.

Full equal suffrage now prevails over 1,738,040 square miles of the United States, or nearly one-half (49 per cent) of the total area.

Women now have an equal voice with men in casting 91 electoral votes, or more than one-sixth of the total number in the electoral college.

The total number of women over 21 years of age in the states where women can vote for president of the United States is 3,076,532 (1910 census).

The total population of the full equal suffrage states is now 8,253,240 (1910 census).

The total population of the states where women can vote for president of the United States is 13,891,831, or 15 per cent of the total population of the United States.

I. W. H.

GOVERNOR'S WIFE WANTS A VOTE.

When the equal suffrage amendment is submitted to the voters of New York state next November the woman who will then be presiding over the Executive Mansion at Albany will be watching with the suffragists and sharing their hopes of victory.

Mrs. Charles S. Whitman, wife of the new governor of the Empire State, is a most optimistic type of suffragist. "One

has only to look at our Western States," says Mrs. Whitman, "to see the benefit of the reform. Often, however, it seems to me that one need look no further than home. Working for suffrage has done much for women. It has made them think. Once a woman becomes a thinking woman, her scope of usefulness is materially increased; she makes a better wife and mother, and is apt to get a fairer view of life than her unthinking sister, who is prone to magnify the petty things that really do not matter."

"Equal suffrage," Mrs. Whitman adds, "is a matter of education. Steady, persistent appeals to the voters, love of justice and fair play are bound, eventually, to reach the goal."

A SOUTHERN STORY.

Mary Johnston told a quaint story at the recent National Suffrage Convention in Nashville. A commercial traveler, she said, once found himself stranded at the railroad station in a tiny southern hamlet, with hours to wait for the next train. He looked around for some means of amusement. There was nothing in sight on the platform except an old colored man and an enormous watermelon.

The drummer began to chaff the old man, and asked him if he could eat that whole watermelon at one sitting. The old man said he did not know. Finally the drummer offered him a dollar if he would perform the feat. "Ef you will hold dat offer open for a little while, I'll see," said the old fellow. He went away. In about half an hour he came back and said confidently that he could eat the whole melon, which he at once proceeded to do. The traveler gave him the dollar, and then asked him why he went away before undertaking the task.

"I'll tell you, sah," answered the old man. "I had another melon at home, just de size of dat one. I knowed if I could eat dat melon at home, I could eat dis one here; so I went home and eat it."

Miss Johnston pointed out that equal suffrage had already been tried and found to work well. She said: "We have eaten the melon of Australia, New Zealand, Finland, Alaska, and I don't know how many Western States, and we shall soon eat the melon of the whole country!"

ANY WOMAN TO HER SOLDIER.

Today I spoke, in words aflame and bright—
Bade you farewell with smiles so bravely worn

I doubt if you could fathom the black night
Which crowds upon me, now that you are gone!

I would not let your memory hold one tear
Shed, in our last sweet hours together, by me;

My love and pride could dominate my fear,
My agony was not for you to see!

But ah! beneath each word so gayly said
A trembling prayer for safety made its cry;

So, only must a woman voice her dread
When she beholds her man go forth to die!

For every thousand men at work in New Jersey there are 276 women employed.

Policewomen at Chicago have been assigned to protect women and girls at railroad stations.

Out of a revenue of about \$20,000,000 Switzerland is this year to spend \$9,150,000 on its army.

The Sunday School

Jesus, the World's Saviour

REVIEW LESSON—DEC. 27.

By John R. Ewers.

And thus we come to the end. For a whole year we have had the pleasure of studying the greatest life known to earth. Biography is always fascinating and finds a large place in the reading of earnest men. What is more interesting than seeking to determine the successful elements that made the men and women, whose life-histories are preserved, great? We read, spellbound, of the worthies of ancient Greece and Rome. What romance surrounds the saints and sages of mediaeval days. We never tire of the stories of the painters, poets and kings of the renaissance. The outstanding characters of more modern times hold us with a strange power. Biography—Loyola cried out, "What these have done, I can do!"

JESUS, SAVIOUR.

If I were permitted to build a great church I would want the privilege of carving over the doors, "The Church of Our Saviour." There is no more precious word—"Saviour." It will do us good to meditate upon that wonderful word, "Saviour." Not only from what, but unto what. It is something to save the native of Bolenge from the horrors of sin; it is more to save him unto Christian manhood, and what shall we say of eternal life!

THE EFFECT OF THE YEAR.

Napoleon's test was, "Well, what did he do?" What have you accomplished in this splendid year of grace? Have you led any of your class to accept this Christ? Have you been conscious of a development of Christian culture? Has anything good happened in your school or church because of this biography? Or has it been a lifeless performance? What have you brought to pass? We have been celebrating Moody's entrance into the celestial world. What did he do? Let his church of 3,000 members, with its crown of missionaries, answer. Let his two schools, one for poor girls and one for poor boys, with 4,000 stu-

dents, answer. Let Drummond, Stalker, Speer, Mott and Dr. John MacKensie answer. Let the thousands of converts answer. And do you know why Moody did all of this? One time, when he first entered the Christian life, he saw this statement, "God has never, since the days of Paul, had one man who has given himself unreservedly to His service." And Moody said, "I will be that man." Thus are we led up to our

GOLDEN TEXT.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ." In the Mt. Vernon Congregational Church in Boston, you may still see written in the book, "Mr. Moody states that his prevailing intention is to give up his will to God." There is the secret of a powerful life.

LIFTED UP.

At the end of this year's study Christ should be so exalted that all men should be drawn to him. Unfortunately many teach the Christ of doctrine, the effigy of orthodoxy, the straw-man, even the scarecrow of greed. Shailer Mathews well observes in a recent editorial in the "Biblical World," "Orthodoxy, like socialism, failed to keep us from war. We can be orthodox and put Him to an open shame." The effect of this year's work should cause us to love the person of Christ and to follow him sincerely. We should see the Lord high and lifted up.

GLORY IN WHAT?

Paul might have glorified, had he been like some of us, in his family, his education, his oratory, his fascinating personality, his power over men, but he choose to glory only in the eternal Christ. There are fading glories and there are glories that grow brighter.

THE VOICE FROM BEHIND.

(Concluded from page 9.)

ing purposes embrace all accidents converting them to good" and her life and

work were based on that belief.

VI.

Her unfaltering belief that the only life worth while is the life of service. The ability to serve wisely and well is life's true grandeur. She realized, as few are privileged to do, the Master's ideal, "He that would be great among you, let him become the servant of all." Our prayer is that the mantle of service, that so gracefully covered her slender form may fall upon the shoulders of some other prophet or prophetess in our spiritual Israel. Like Elisha, we intercede for a double portion of her spirit. Her life has taught us the moral grandeur of a life hid with Christ in God. The only thing that will endure, after all the scaffolding has fallen away, will be life, full, rich, abundant life.

PRAYER.

We thank Thee, O God, for the leaders and teachers Thou hast sent to the world from time to time, to bring a new vision of Thee to humanity. We thank Thee for their courage, their persistence and their heroic endurance. Into their labors we have entered and by their heroic sacrifices we are richer. We pray Thee to raise up other such spirits that Thy slumbering Church may be aroused, that the complacent and self-satisfied may be stirred to such zeal that cross-bearing may become a real passion.

Fill us all with a passion to make known the knowledge of Thee in the face of Jesus Christ. Hasten the day when the voice shall be heard, saying "The Kingdoms of the world have become the Kingdom of our Lord and His Christ." Unto Thee, we commit our blessed dead; unto Thee, we commit our loved ones who still abide. We pray Thee that conscious of thy unwearied care for us we may live and die as unto the Lord. Pilgrims in a world of change and decay, we rejoice that we have access to one who is the same yesterday, today and forever. Mariners on a storm-tossed sea, do Thou speak peace to our souls, do Thou direct us to the haven of peace where storms are not, and may we meet our Pilot face to face when the voyage is past. Teach our unwilling tongues to say "Thy will be done," and do lead us along the way of blessed ministry, of communion and triumphant trust, until the day break and the shadows flee away forever. We ask all of thee through Christ, our Saviour. Amen.



THE FUTURE PREACHER—THREE WAYS TO PRAY HIM

He is clear-eyed, level-headed, sure-footed, sound of faith and true of heart. He could succeed in law, medicine, agriculture or engineering. He expects to land a normal life and rear a family. He must think of them as well as of himself and his work.

1. Remember on Christmas Sunday the men who forget themselves for Christ.
2. Give a worthy share of the church's Budget.
3. Put a Bequest or Annuity into the Permanent Fund.

THE PRESENT PREACHER—THREE WAYS TO STAY HIM

He is in the midst of his usefulness and at the zenith of his power. Time, strength, money, have been given without reserve. Now some provision must be made for his old age and his family. Shall he turn aside, wholly or in part, to money-making?



1. By practical co-operation, recognize the gospel as the world's supreme need.
2. Remember God's law, "They that preach the gospel shall live of the gospel."
3. By pension to his predecessor, give him a guarantee for his old age.

THE PAST PREACHER—THREE WAYS TO PAY HIM

His strength is spent, his work is done, his comrades have departed. The light of heaven is on his brow. The church which he built up by his abundant labors and enriched out of his affluent life, cannot afford to let him suffer.

1. "Pray ye the Lord of the harvest that he send forth laborers into his harvest."
2. Let his parents know that every family in the church shares the Great Commission.
3. Secure an impartial hearing for Christ's call by your loyalty to His aged Ambassadors.



Board of Ministerial Relief, 120 E. Market Street, Indianapolis, Indiana

The Mid-Week Service

BY SILAS JONES.

BY SILAS JONES.

TOPIC FOR DECEMBER 23.

The Christmas Spirit. 2 Cor. 8:7-12; Phil. 2:4-11; Luke, 2:8-14.

It is better to have the Christmas spirit than to talk about it. I have heard many sermons and speeches intended to explain the meaning of Christmas and I must say that I never got much out of them. The speaker seems to fall below his best. A few writers have given us Christmas stories worth reading. It may be that the reason our discussions are so profitless is that life at the Christmas season is so full of activity and joy that we resent an analysis of it. The poet and the singer offer welcome aid. We like the story that presents life at its best. But solemn preachments—we cannot endure them. If the preacher is a poet, we may listen to him.

THE SPIRIT OF PLAY.

Of course we ought to be serious and to magnify our work, but there is something ludicrous in the solemnity with which many of us approach our work. We act as if the stars would fly out of their courses if we should deviate from the plans we have laid down. It is well enough for us to feel our responsibility; we ought to, but there are some loads we need not try to carry. The seasons will come and go whether we worry about them or not. Other people will do their own thinking even if we refrain from advising them what they ought to think. Christmas comes to break the monotony of the daily grind. We may object to the interference, but we usually catch the spirit of the season and relax a little.

COMRADESHIP.

We play in groups. We may try to hide sorrow; joy we wish to share. Men, women, and children pool their interests during the season of Christmas. Labor, school, and age tend to draw us apart. Anything that reminds us of our common humanity is to be accounted good. Differences in religious beliefs divide us. Why should we not unite in a community celebration of Christmas? If we work together, we can have better music, more attractive decorations, and intensify loyalty to the community. Why should theology and church organizations have anything to do with the festivities in honor of the birth of Christ? The watchful theologian who has assumed the burden of thinking for the people may have doubts about such a procedure; those who believe in the unity of the disciples of Jesus will approve it. It is possible that the recreations of Christians are doing more for unity than all our discussions. Unity comes from life, not from mechanical devices.

THE SPIRIT OF GIVING.

"The best thing to give your enemy is forgiveness; to an opponent, tolerance; to your friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity." All these gifts have the highest value. They benefit the giver and the receiver. The giver can never regret that he gave them and the receiver forfeits none of his independence by accepting them. The obligations they impose are such as all men ought to assume. Saadi had in mind gifts of another kind when he said: "Independence is of more value than any gifts; and to receive gifts is to lose it. Men most commonly seek to oblige thee only that they may engage thee to serve them." Christmas giving has become a burden because it is so largely formal. Jesus bade his disciples give to those that had need. If we can not first give ourselves, it will be to our credit if we omit the formality of giving. "Not what we give, but what we share." This is the great law of Christmas giving.

Pa. 132:16; 138:5; 149:2, 5; Prov. 19:23; 29:6; Isa. 9:3; 30:29; 44:23; Matt. 6:1-4; Rom. 12:8; Gal. 2:10; 1 Tim. 6:18; Heb. 13:16; 1 John 3:17.

Our Readers' Opinions

DISCIPLES NEED A HYMNAL.

EDITOR THE CHRISTIAN CENTURY:

I noted with considerable interest your editorial with reference to the music in the Atlanta Convention, published a couple of weeks ago, and while I was not at the convention, from other observations I wish to heartily second the sentiments expressed in your article. A song leader in Mr. Hackleman's position, and with his standing, has a wonderful opportunity.

There is just one matter which I would like to mention, however, in this connection. A few weeks ago I requested from the Disciples Publication Society samples of hymnals to assist in selecting a book for one of our organizations here in Peoria. We examined the two which you furnished with a great deal of interest, but I must say I could see no improvement in them over those published by Mr. Hackleman. I wish that the publishing houses of the Disciples would produce a class of hymnals such as that upheld in your editorial. As it is, to obtain the best hymnals we must go to the publishing houses of other religious bodies, while many of our congregations insist on being loyal to our own. This criticism is offered in a kindly spirit and with a hope that we may have something better in the future. I am longing and looking forward to the time when the Disciples will take their place along the side of other communions who are more advanced in the matter of music, for I consider music one of the strongest aids in the spiritual development of a congregation.

EDWARD N. MILLER,
Peoria, Ill. Organist Central Church.

(The books referred to above as furnished by the Disciples Publication Society were not publications of this house, but were our selection of the best books published by our people. These books have many excellencies but by no means satisfy the ideals cherished by us. It is perhaps not premature to announce at this time that the editor and contributing editor of The Christian Century have been for a long time working out a hymnal which the Disciples Publication Society hopes soon to put on the market.—THE EDITOR.)

APPROVES EDITORIAL POLICY.

EDITOR THE CHRISTIAN CENTURY:

Permit me to express my very cordial appreciation of your editorial in the "Century," of November 19, "Some Questions as to Editorial Policy." I think it is fine. It appears to me to distinguish so correctly between that form of deceit which compromises the truth when silence seems to give consent; and that offensive insistence which continually thrusts its peculiar views upon unwilling and irritated auditors in season and out.

ERNEST O. KOOSER.
Somerset, Pa.

CAN AN EDITOR POSSESS THE TRUTH?

EDITOR THE CHRISTIAN CENTURY:

I have noted with interest your reply to Dr. Chilton's questions, particularly where you say: "But it is our purpose to carry the Truth into the practice of our local churches, etc." Now, Brother Morrison, after all is not this an assumption pure and simple? You do not suggest where or how you are going to get this truth. You do not suggest that you need any aid or guide. You do not suggest what shall be your standard of truth. Perhaps none of these are needed, but this is exactly what Mrs. Eddy thought too. She needed nothing except that self-hypnotized state which put her in touch with God Almighty and made her his means of approach to the human mind, and now thousands of people get up (sic) to a knowledge of God via Mrs. Eddy.

What you say concerning your purpose to carry "the truth" into our practice is what every Christian Scientist is saying to you and to me. It is what every Mohammedan is willing to die for. The truth is what every Unitarian like Dr. Eliot of Harvard

is urging upon every one of us. The truth is what Alexander Dowie wanted us all to accept. The truth is what Pastor Russell is so deeply concerned about and wishes the world to know and see. This is what every Methodist who "gets religion," while on his knees at a mourner's bench, wishes us to know. Again, there has never been a creed adopted as a test of fellowship but that its advocates urged that it was the truth. Again, who does not know that the Catholics urge exactly what you are urging, that all Protestants come to the truth. Of course they have this immense advantage: they settle the question as to what is truth.

Quincy, Ill.

J. M. RUDY.

THE SPIRITUAL AND THE CEREMONIAL.

EDITOR THE CHRISTIAN CENTURY:

The Christian Century is a very welcome visitor to my study every week. Many happy hours have I spent in reading it even from cover to cover. Especially is that true as I think of the time that I have spent reading the editorials, because I often re-read them several times. I don't know when I have read anything that I have enjoyed more than the editorials of the last two issues, which dwell upon the deeper spiritual life of the Church. To my mind, if the divided Christendom is ever united, it will be because the individual members of the Church discern the spirit; because they possess the spirit of Christ; because they are one in Christ.

But, if I rightly understand your article in the last issue of your paper, it seems to me that you carry your argument too far when you say that "correct ordinances and sound creeds are not the basis for Christian union." Is it not a fact that obedience to Christ's commands is a spiritual matter? The ordinances, baptism and the Lord's Supper we understand were to be observed, and each have a spiritual significance: baptism (no matter in what form it is observed) having a spiritual content because Christ himself ordained it, and the Lord's Supper possessing a spiritual value because it is observed in memory of his death. The commands: "Love your neighbor as yourself" and, "Do unto others as you would have them do unto you," possess a spiritual value because they are things that Christ did himself. And such is true of the ordinances, baptism and the Lord's Supper.

When Jesus prayed that his followers might be one, even as he and the Father were one, does it not imply that they were one in action, aim and purpose? And, too, does he not wish his followers to be one in the same manner? Can they be such, other than by doing the things that Christ did, and observing what he commanded?

I do not believe in being creed bound. No church organization or ecclesiastical body has any strings strong enough to hold me bound to any creed, except the creed: "Jesus is the Christ, the son of the living God;" neither do I expect to be limited by denominational lines. I strive to express a fraternal and catholic spirit toward every Christian of every creed—a spirit, which I believe will have to be cultivated by every Christian before we can reach any unity of practice. Therefore, I trust that the Disciples will cultivate this brotherly and fraternal spirit which will grow into a deeper spiritual life and which will strengthen the bonds of unity.

Praying that you may be richly blessed in your labors and that The Christian Century, because of its imperative need may grow into larger usefulness of the kingdom. I remain,

FRANK C. RANSELL.
Hemlock, Ohio.

[Obedience to the commands of Jesus is surely a spiritual matter, just as our correspondent affirms, but Jesus' commands do not concern themselves with matters of "correctness" and "soundness." It is quite possible to be both "correct" and "sound" and at the same time un-Christian and unspiritual.—THE EDITOR.]

Disciples Table Talk

Four Years in Los Angeles.

The fourth year of the pastor of First Church, Los Angeles, Cal., Russell F. Thrapp, began last Sunday, December 6th. During the last three years, nearly eight hundred people have been received into the membership. Every department of the church is prosperous. During the recent prohibition campaign in the state of California, the young people of this church were foremost in the city in promoting the campaign by getting in touch with all the people of the neighborhood and the members of the church. In the vote, also, which made an end of prize fighting in the state, and brought in the Red Light Abatement Act, they were leaders. Among the best things of which this church boasts, is the Bible School Orchestra of twenty pieces, which now has a reputation of being the best in the city.

Progress at Hiram College.

Within the last month Hiram College has received \$87,000 from the estate of the late H. R. Newcomb. This is the largest single gift in the history of the college. Mr. Newcomb was an early Hiram student under Pres. Garfield. There is increased interest this year in the Mission Study class. J. E. Pounds, minister of the Hiram church, is leading the class in a series of studies on the Yellow Race. Nearly 200 are enrolled in the class. The vigor of the work in the Biblical department at Hiram is indicated by the numbers enrolled in the various classes. In the several lines of Bible studies and Christian service 150 young men and women are enrolled.

A Memorial Building Nears Completion.

The J. B. and Mary Atkins Memorial Hall, with an auditorium seating fifteen hundred persons, is one outgrowth of the \$100,000 bequest left Linwood Blvd. Church of Kansas City, on Mrs. Atkins' death three years ago. The memorial hall fronts on Forest Avenue, with the church proper on the north, fronting on Linwood Boulevard. The cost of the Atkins Hall is about \$60,000. In size it is 70 by 120 feet. J. C. Hill, chairman of the building committee, says the dedication probably will take place early in January. Colonel Atkins was one of the early members of the First Christian Church and Mrs. Atkins died a member of that church. The gift to the Linwood church was largely an expression of regard for Dr. Burris A. Jenkins, its pastor, a family friend and a namesake of Colonel Atkins. The Atkins Hall will be an extensive addition to the Sunday-school quarters of the church, provision being made for twenty classrooms under the gallery. The auditorium has a seating capacity of four hundred in excess of the church proper. In the past, especially at lectures, persons have been turned away from the church because of the limited capacity. The new hall was designed by Henry F. Hoyt, the architect of the church proper.

Sorority Girls Work on Thanksgiving.

Two hundred sorority girls, and others, gave up their trips home on Thanksgiving Day to work in the Ann Arbor church in sewing garments for the Belgian children. These girls are students in the state university. Two boxes have already been packed and sent to New York. One box contained 400 and the other 481 suits and dresses for the Belgian children, and several pounds of yarn for the Belgian grandmothers who have asked for yarn and needles to knit for their unfortunate ones.

Church Appreciates Pastor's Evangelism.

The meeting in Winfield, Kans., church which was held by the pastor, R. W. Gentry, closed recently and the members of the church were so pleased with the results that they presented their pastor with a purse of eighty dollars in gold. There were 46 additions and many of them were middle-aged business men of the city whose in-

fluence will count mightily for the church in the future. The church now has five hundred members and there is every prospect of a fine development through the coming years.

Pastors Exchange Meetings.

Andrew Scott of Hoopeston, Ill., and Arthur I. Zeller of Chicago Heights, arranged this fall for an exchange of evangelistic service. The meeting at Hoopeston has already been noted in these columns. Mr. Scott recently closed his work at Chicago Heights with forty additions in ten days of preaching, 35 of them by confession of faith.

Has Thirteen Calls.

The number thirteen is regarded as "lucky" rather than otherwise by the Hiseyville church at Glasgow, Ky., and the minister, J. C. Hall. The minister has been



Rev. R. F. Thrapp, who has received eight hundred people into the fellowship of First Church, Los Angeles, in the last three years.

called for the thirteenth year of service with this church and neither he nor the church have any anticipations of anything but the very best of "luck" from this action.

Returns After Twenty Years.

Harry D. Smith, who goes to Dallas, Tex., from Hopkinsville, Ky., is returning to the city of Dallas after twenty years. He spoke in the same pulpit twenty years ago when he was first on a national convention program. Mrs. Smith and their son are at Eureka Springs, Ark., but will soon arrive at Dallas.

"Our Minister's Honeymoon."

The young people of the West Side

church of Kansas City recently gave a dramatic entertainment called "Our Minister's Honeymoon." The proceeds of the entertainment were given to the church.

Hiram Church Raises Money.

For many years the Hiram church has been a regular, and for its numbers and means, an exceptionally liberal contributor to all the missionary enterprises. Hiram can contribute to the "Men and Millions" campaign only her young men and women. But it was felt by the leaders that a really serious effort should be made to enlarge the offerings. Some weeks ago the church adopted the "every-member canvass" with a budget of \$800. That was considerably above any previous record and more than was asked of the church. A canvassing committee of over forty was selected and responded with rare unanimity and hearty good will. Several meetings of the committee were held for prayer and organization of the work. On Sunday, Nov. 22, from 2:30 to 5:00 the canvass was made. The people responded as freely as the committee had done with a total of over \$1,200. There was no urgency save the urgency of a deep and widespread interest. Students, many of whom are working their own way through college, pledged over \$200. It was beautifully done.

Turkey Dinner for Forty Years.

The Ladies' Aid at Eureka, Ill., has given a turkey dinner at the church on Thanksgiving every year for forty years. The one this year was largely attended. The Eureka college foot-ball team played the Canton College team on Thanksgiving with a score of 37 to 0 in favor of Eureka. The Eureka basket ball team is reported as being very strong this year.

Hunt Money in Church Homes.

The church at Columbia, Mo., will observe the "Every-Member Canvass" on Nov. 29. All the money needed for the church will be secured in one day except the support for the living link missionary, Dr. Jennie Fleming.

Beckley, W. Va., Living Link.

The New River District of W. Virginia is composed of Fayette and Raleigh counties, with the Beckley church and the churches at Montgomery, Grande View, Warden, Mt. Hope and some others, being the principal churches in the district. The Beckley church has recently decided to be a living life church in home missions, and has arranged with the State Board that their missionary shall do work in Fayette and Raleigh counties. This missionary is Charles Reinhard, who is located for half of his time at Montgomery, West Virginia; the other half of his time is spent in doing evangelistic work in this district. He has held meetings at Warden, Mt. Hope and Montgomery. The meeting at Warden resulted in the organization of a church of seventy members, forty-four were confessions, four came from another body, and twenty-two reclaimed. Besides these there were six others who came during the brief preaching service, later, making a total of seventy-six. The church at Mt. Hope was materially strengthened in its spirit and work. The church at Montgomery had sixty-three added to its membership.



The New Church Building at Danville, Ind., which will be the center of institutional work for the benefit of all the churches of the community.

Northwest Ministers Have Parliament.

The Disciple Ministers of Idaho, Montana, Oregon, Washington and Western Canada are to hold a Parliament in Seattle on Dec. 28-31. The ministers of this section can become active members of the Parliament by paying dues of one dollar. All the men attending the Parliament will pool their traveling expenses, and lodging and breakfast will be furnished the visitors by the Seattle churches. There will be addresses on Evangelism, The Community Church, Efficiency, The Minister, Christian Union, Social Service, Devotional Life, and The Sunday-school. Dr. M. A. Matthews, formerly moderator of the Presbyterian church, will give an address on Christian Unity. Prominent among the personalities of this parliament will be J. E. Denton, Eugene, Ore., J. A. Lord, Kilton, Ore., E. C. Sanderson, Eugene, Ore., Dr. I. N. McCash, Spokane, Wash., W. L. Fisher, Seattle, Herman P. Williams, Spokane, Wash., Wm. E. Adams, Seattle, Wash., A. L. Chapman, Bozeman, Mont., and C. A. Sias, Caldwell, Ida. Wm. E. Adams is secretary of the Parliament.

Church Emphasizes Spirituality.

First church of Steubenville, O., has been laying great stress this year upon the devotional life and upon the spiritual side of mission work. There has come a great uplift in the church and the benevolences have increased 162 per cent this fall and the offerings to local work 90 per cent. There have been 19 additions to the church. The pastor, E. H. Wray, will hold his own evangelistic services after the first of the year.

Disciples' Congress Goes to Ann Arbor.

The committee of the Disciples' Congress has decided to hold the next meeting with the church at Ann Arbor, Mich. The invitation from Ann Arbor was most cordial. The program is already under way but the date is not yet set. The meeting is always held in the spring of the year. Dr. F. M. Lumley is secretary.

Evangelism at Lebanon, Ind.

C. H. Winders of Irvington church, Indianapolis, has held a three weeks' meeting at Lebanon, Ind., where A. L. Ward is pastor. Wallace Tuttle led the music. There were 24 additions, 20 on confession. A. L. Ward returns to his old church at Rensselaer, Ind., on Dec. 8, for an address at a men's banquet. G. W. Titus is pastor at Rensselaer church.

Sings Thanksgiving Cantata.

The choir in the Jefferson Street church, Buffalo, rendered a Thanksgiving cantata this year. There were 32 voices participating. Eleven have been added to the church in the past four weeks.

More Church Bulletins Coming.

Several new church bulletins are welcomed to the sanctum of the news man in The Christian Century office this week. These bulletins are nicely printed and must help greatly in the work of the local church. If they arrive weekly they will help greatly in making the news pages of The Christian Century vital.

Church Will Talk About Its Building.

The First church, of Carthage, Ill., held its annual meeting December 2. At this meeting, the pastor, A. L. Cole, spoke on the activities of the church, J. W. Porter on the prayer meeting and two judges delivered addresses on church buildings. Judge C. A. James spoke on "The Adequate Church Building," and Judge C. J. Seofield on "Do We Need Better Equipment?"

Pastor Announces Calling District.

Frank Waller Allen of First church, Springfield, Ill., announces in his church bulletin the district in which he will call on given days. In this way his people are expecting his call. He is planning to get into every home of his great membership in three months.

A Third Edition Necessary.

A third edition of "Items of Interest in 1914" has been printed by the Board of Ministerial Relief of Indianapolis, to meet the

demands of ministers and superintendents who are using this heartening leaflet of two pages to inform their people about what we are doing in pensions for ministers and missionaries and their widows and orphans. The Sunday before Christmas is the regular day for the presentation of this work. Whether the offering is made that day or in weekly payments following the Every-Member Canvass, it is important that this, as all the missionary days, be used for education.

Important Appointment for S. G. Inman.

S. G. Inman, who has long been known as one of the great leaders of Disciple mission work in Mexico has been appointed as executive secretary of the coming Latin-American Conference at Panama in 1916. He will have an office at 156 Fifth Ave., New York. This conference is an interdenominational affair and Robert E. Speer, the author of a book on South America, suggested Mr. Inman for this post. After this great interdenominational conference is held, he will return to his post in Mexico. Mrs. Inman may remain with the mission in Mexico, meanwhile.

Churches Honor N. M. Ragland.

On Nov. 15, the churches in Fayetteville, Ark., celebrated 29 years of ministry for



Dr. F. E. Lumley, who is preparing the program for the 1915 Disciples Congress to be held at Ann Arbor, Mich., in the spring.

N. M. Ragland in their city. Mr. Ragland was for many years pastor at First church and left the city for a short time. He is now pastor of the Leverett church. It was homecoming day for the church and old members from many parts of the country were present. A purse was presented the pastor with a coin for each year of his service. L. D. Riddell, pastor of First church, spoke at the anniversary celebration. Many congratulations were showered upon the man who has done so much to build up the cause in Fayetteville.

Community Helps Manage Church Activities.

The church at Danville, Ind., has dedicated a great building with numerous institutional features. The building was given to the church by Edgar W. Shirley but he required that they raise an endowment fund of ten thousand dollars and continue to provide the pastor's salary. The church has raised the required endowment and hopes to increase it later to twenty-five thousand dollars. The management of the institutional features of the church is vested in a Board of Control which is selected every year by the Official Board of the church. This Board of Control has two members from the Disciples church, two from other churches of the town, and one who does not have a church organization in the immediate community. The institutional work is conceived as being for the benefit of all the churches of the community. This great building cost \$41,000. The building committee was Judge

John V. Hadley, W. E. Anderson, Wm. A. King, Edgar W. Shirley, and Otis E. Guley.

Holds His Own Evangelistic Meetings.

R. J. Jones of Princeton, Ind., is holding his own evangelistic meetings. A large choir of fifty voices has been organized by Mrs. Lorraine Bragg, who is assisting as musical director and personal worker.

Merchants Close Stores.

The church at Carlisle, Ind., has been holding evangelistic services with the pastor, B. H. Bruner, doing the preaching. He has been assisted by Mr. and Mrs. Jordan as song leaders. The merchants of the town closed their stores of evenings during the services.

New York Disciples Get Together.

On Thursday evening, December 17, the Disciples' Missionary Union of New York, will give a dinner to the Church Boards at the West Side Y. M. C. A., Fifty-seventh street, Manhattan, at 6:30 p. m., at seventy-five cents per plate. Messrs. Corey, Muckley, Lewis and Burnham, of our larger organizations, will be present. The dinner is for the purpose of presenting in prospectus some advance work for next year and especially the plans for a Disciple Headquarters' Building, to house our Russian and other foreign work.

Pastor Carries Thanksgiving Cheer.

Malo Marius Ammunson of Sterling Place church, Brooklyn, carried Thanksgiving cheer into many homes on Thanksgiving day. Fifteen homes received a dinner or some other remembrance of the day. The dinners were provided by the church and the Flatbush Ave. Garage Co., provided the pastor with a conveyance to take the supplies around. Mrs. Lohr of India, spoke at the C. W. B. M. meeting of this church on December 2. There were three additions on November 22.

Hamilton College Prospers.

Hamilton College has a new executive head this year in President McDiarmid. The school shows growth for there are thirty more boarding students than last year. Mrs. Anna R. Atwater spoke at chapel recently and Mrs. Edward McDowell, the great American composer's widow, appeared in a recital on December 3.

A New Church Building.

Franklin Church of Nashville, Tenn., was organized in 1833. It is therefore past eighty years of age. They have just erected a new building at a cost of \$7,500. F. M. Smith is pastor there now. Such men as Alexander Campbell and Benjamin Franklin have preached in this church in days gone by.

Dallas Gets a Convention.

The Texas Christian Missionary Society has chosen Dallas as the city in which the next convention will be held. Judge Anson Rainey is president of the organization and A. D. Rogers of Denton is secretary. The state board is planning a fine program for the next meeting.

Five Brothers Enter Union Evangelism.

The five Brothers evangelistic company did some union evangelism in 1914 but will do more this coming year. They will hold union revival services in N. Yakima, Wash., Laramie, Wyoming, and at Billings, Mont.

Temperance Board Gets out Posters.

The American Temperance Board of the Church of Christ has gotten out a set of twenty-five posters to hang in windows. They are often used consecutively in a window and continue to bring home the truths of scientific temperance instruction. Wm. J. Wright of Franklin, Ind., is Secretary of this Board.

Adopts a Ten Thousand Dollar Budget.

The church at Pomona, Cal., has adopted a \$10,000 budget for the coming year, which is an increase of \$3,000 over last year. They have voted to devote four thousand of this to the pastor's salary. C. R. Hudson is pastor and Frank B. Ward is the educational director of the church. It is also the home church of W. A. Parker who teaches philosophy in Pomona College, a Congregational foundation.

Aged Minister Passes On.

George Carter, a veteran of the Civil War, and a veteran in the army of the Lord, who has been a minister for 35 years, died of pneumonia recently. His home was at Pana, Ill. His widow and four daughters survive.

Building a Bungalow Church.

The church at Glasgow, Mont., is building a new building in the Kerr addition to the city. It will be of the bungalow type and will seat about 300 people.

Becomes Dr. Breeden's Assistant.

Roy O. Youtz, who has been pastor at Dinuba, Cal., has been called as assistant pastor of First church of Fresno, to be a fellow-laborer of Dr. H. O. Breeden. He is a graduate of Drake University, and Mrs. Youtz is an accomplished musician.

Thanksgiving for the Poor.

Central church of Des Moines of which Dr. Finis Idleman is pastor, had a giving Thanksgiving Day. The church sent many well-filled baskets into homes where there would be no holiday cheer otherwise. Each basket contained a chicken, potatoes, canned vegetables, bread, butter and delicacies.

Village Church Remembers Belgians.

The little church in the village of Section in Coffey county in Kansas has heard of the woes of the Belgian people and have been quick to help. They sent a draft for \$63 to the Topeka headquarters for Belgian relief. It is said that Kansas towns are much interested in this charity.

Pastor Becomes a Judge.

O. I. Bennett was called to Blanchester, O., church just before the election this fall. He apparently had forgotten that he was a candidate for a judgeship in Leavenworth, Kans., or else he considered his chances very slim. After he settled on his field, he was notified of his election and he has gone back to sit upon the bench.

Mexican Members Fugitives.

The members of the church at Sabinas, Mexico, are now fugitives, having left the town on account of the war. They are scattered throughout the state of Texas. They write their former pastor that they remain loyal Disciples in the vicissitudes of war. There are 74 members of this church.

Louisville Negro School Closes.

The Louisville Christian Bible School, an institution for the training of colored ministers, is closed. The C. W. B. M. has purchased 235 acres of good land near Hopkinsville, Ky., and the new school is to be named the Central Christian Institute. It is anticipated that the school will open next fall. The colored churches of Kentucky have set themselves the task of raising two thousand dollars for the work of the school.

American Highlanders Go to School.

The Highlanders of America, who live in the mountains of the Appalachian range, and whose families have more than a hundred years of history in these mountains, have become somewhat belated with regard to modern educational progress. The C. W. B. M. has established schools among them which are well patronized. The enrolments are as follows: Beckley, W. Va., 345; Morehead, Ky., 357; Livingston, Tenn., 474; Hazel Green, Ky., 234. This makes a very significant total.

Pastors Surprise Congregations.

The five churches in Herington, Kans., work together with great unanimity. On a recent Sunday, the congregations of the city were given a considerable surprise for every preacher was even worse confused than "being in the wrong pew." There was a general interchange of pulpits without advance announcement.

Wants Pastors to Study Kindergarten.

At the Ministerial Association meeting in Indianapolis on Nov. 30, G. S. McGaughey, pastor of Bismark Avenue Church spoke on "The Preventive Phase of the Gospel." He accused the preachers of speaking to children as though they were college graduates,

and suggested that a part of every ministerial education should be training in kindergarten method.

Helps Set the Church in Order.

G. B. Van Arsdall of Central church of Denver visited Canon City, Col., recently and spoke on church polity and government. Mr. Van Arsdall is chairman of the state board of Colorado.

A Constructive Evangelism.

Charles H. Swift, who recently went to the church at Centralia, Mo., has just finished his own series of evangelistic meetings. There have been twenty additions to the church in recent weeks, and the whole situation is well organized for future progress.

Publishes Sermon on Disciples.

John Ray Ewers of East End Church in Pittsburgh recently preached a sermon on the topic, "Who are the Disciples of Christ?" which was published in the Pittsburgh Dispatch. The sermon has since been gotten out in tract form and is being sold by the church. There have been 170 additions in the East End church since January 1st and 481 in five years.

Helps Write Encyclopedia.

Roscoe R. Hill of Columbia University is securing recognition as one of our great authorities on Latin America. He contributes an article this year to the American Year-Book, on Latin America, and he is writing several articles for the New International Encyclopedia. He is president of the Disciples' Club of Columbia University.

Pastor Seriously Ill.

Grant E. Pike of Lisbon, O., has been compelled to give up his work on account of illness, and it may be several months before he may assume regular ministerial responsibilities again. During his convalescence, he will be at Alliance, O.

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"Adolph Meyer, Sec'y."

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Heads Men and Millions Team.

J. L. Garvin will head the Men and Millions team in Nebraska. This group of men was in Lincoln on Dec. 2 and will visit the great centers in that state.

General Convention Secretary Evangelizes.

Robert Graham Frank has been holding a meeting at St. Joseph, Mo., where C. M. Chilton is pastor. When the meeting was half over, there were thirty additions. The meeting is to close on Dec. 4. There has been great spiritual uplift in the church from the special services.

Pastor Preaches on War.

John Ray Ewers began on Nov. 29, a series of sermons on war. The topics are as follows: "Would Christ Go to War?" "The Failure of Christianity," "What Does War Settle?" "The Angel's Song—Peace and Good Will."

William Woods College Praised.

The Junior College committee of Missouri has visited William Woods College of which J. L. Garvin is president, and examined its curriculum, equipment and corps of teachers. The report of the committee gives high standing to this institution as a Junior college of high rank. There has been great growth in library and laboratory equipment. This college gives two Biblical courses, one on "The Bible as Literature" and the other on "Jesus' Fundamental Principles of Thinking and Living."

New Building in New York.

The church at Waverly, N. Y., is erecting a new building. It is being finished in stucco. The pews and memorial windows have been ordered and it is expected that the building will be ready for occupancy about the middle of January. The pastor is C. W. Clark. F. B. Thomas of Illinois will dedicate the building.

Minister Loses Father by Accident.

H. O. Rocks, until recently pastor of the churches at Milford and Martinton, in Illinois, has received the sad news of the death of his father by accident. The father was in Cincinnati and was struck by a street car.

Church Slaughters White Elephant.

Compton Heights church of St. Louis has been burdened by a white elephant of debt for these many years. On a recent Sunday, the congregation pledged five thousand dollars to pay off the incumbrance. It is eleven years since this obligation was contracted.

Pastor Will Hold Revival.

E. W. Cole, the successful pastor at Huntington, Ind., is going to hold a revival in his own church, beginning Jan. 1. He will be assisted by W. E. M. Hackleman of Indianapolis, who will lead the music.

Church Host to Chamber of Commerce.

The Chamber of Commerce held a banquet recently in the Disciples' church at Parsons, Kans. Over 100 plates were laid and the dinner was served in a very fine way by the ladies of the church. The visiting body had a very interesting program of toasts.

L. O. Bricker Dines with Friars.

The Friars are a social and literary organization in Atlanta, Ga., and on a recent evening they had as guest of honor Rev. R. A. Webb, a professor in Louisville Theological Seminary. On the same evening L. O. Bricker of our First Church was also an honored guest.

Church Uses Movies.

Moving pictures were introduced at our church in Rocky Ford, Colo., November 8, and the innovation proved a decided success. Mr. Dugan, the pastor, delivered an address preceding the pictures, on the subject, "The Things that Endure." The pictures were on the signing of the Declaration of Independence.

Western Disciples Meet.

The Spokane district of Washington state Disciples met in convention the week before Thanksgiving. There were a hundred out-of-town delegates, and the meeting was held in Pacific Avenue Church at Spokane. Among those who spoke were F. E. Billington, A. L. Young and Mrs. I. N. McCash.

Dr. Jenkins Talks on Art.

An addition to the art treasures of Kansas City was made recently in the statue of Carl Busch. It was unveiled at the Athenaeum Auditorium, November 17. The presentation speech was made by Dr. Burris A. Jenkins of the Linwood Boulevard church.

No Book Should Be Expurgated.

Allan B. Philpott spoke on November 29 on "Paul's Swan Song." Among other things, he remarked that if he were addressing an assemblage of ministers, he would tell them to put no book on the index expurgatorius. He said pastors should read all views but that the expounding of the doctrine and the broadening of one's viewpoint are different things.

Robbed on Road Home From Church.

Isaac Fenn, an old soldier eighty years old, was robbed while on the way home from revival services in the church at Olathe, Kans. The robbers missed a wallet in which he had fifty dollars in gold.

Building at Carlock, Ill.

One of the handsomest churches in McLean County, Ill., outside of Bloomington, is being built at Carlock by the Disciples. It is to cost \$10,000 in addition to the donated labor put on the building. The structure is now ready for the plasterers and will be completed by December 20.

W. H. Allen Has Vacation Lengthened.

William Huddleston Allen, who is on a leave of absence from Swanson St. Church in Melbourne, Australia, has been granted an additional six months' leave of absence. This action has been taken because of the danger of travel in war times. He will con-

duct revival services at Lexington, Ky., where he formerly preached.

Carries Church Bulletins to Homes.

Third church, Indianapolis, has visitors carry the church bulletin into homes where

the members are not going to church. By this means those who are indifferent or discouraged are brought back into the fellowship and there are no church bulletins wasted. T. W. Grafton is pastor.

In and Around Chicago

After several weeks of anxiety, in which no news had come from Brazil, letters from Herbert L. Willett, Jr., of Chicago arrived last week. He reports that it is impossible to write anything more than formal reports of the situation, as all the foreign post-offices have been closed, and only the Turkish post is doing business. Furthermore, all outgoing letters must be written in French and left unsealed. The Syrian Protestant College is going on with its work though many of the native teachers and older students have been drafted to the army. The U. S. battleship "North Carolina" is in the harbor of Beirut and no immediate trouble is anticipated. Funds for the press-

voices at the evening service on Dec. 6. The pastor preached on "A Man's Religion." This church has had a larger evening audience every week for six weeks.

There are two churches in Chicago that are in Living Link relationship with the C. W. B. M. These are Jackson Blvd., and Ashland Ave. The leading contributor to the Foreign Society the past year in Chicago was Hyde Park with over twelve hundred dollars of offering.

C. C. Morrison, E. S. Ames, and H. L. Willett have spoken recently in platform meetings in Hyde Park church and Evanston church, treating the subject of "The Mission of the Disciples of Christ." Large audiences have been at both services. Mr. Morrison called attention to the felt need for more vital religion in the churches. He described the mechanical and routine nature of much religious work, and pleaded for a first hand, vital experience. He pointed out that while the Disciples had sought to reinstate the apostolic doctrine, ordinances and life, they had often fallen short of their ideal. In many respects they had drifted rather unconsciously and had taken on from their religious neighbors a somewhat imitative type of experience without having lived through the struggles from which that experience arose. He expressed satisfaction with a strain of rationalistic thinking which has characterized the Disciples and felt that in many ways they are prepared to avail themselves of the results of modern religious scholarship and practical reforms.

Dr. Willett spoke of the Disciples as having always conceived the Kingdom of God as a progressive, developing social order. They have cherished the biblical notion of a series of covenants, the patriarchal, the Mosaic and the Christian. The great thing in the last is its spirit—the spirit of love and service. He implied that this spirit should carry the church still further into benevolent and redemptive activities. Just as foreign missions have heroically carried Christian ideals into remote lands, so the church is called on at home and abroad, as never before in history, to champion all social movements and experiments which embody the spirit of love and service. The Disciples, as an intensely practical people, have every incentive and opportunity, to work out such a social program in every community where they labor, and to aid such tasks everywhere.

Dr. Ames spoke of religion as an immediate, personal experience among the Disciples. Instead of viewing God as remote and difficult of access, they have regarded God as dealing in very simple, natural ways with men. They have believed the Bible to be a book to be read like any other book and to be understood by the same laws of language and reason. They have felt that a man became a Christian by a practical trust and allegiance toward Christ. The only confession of faith ever required for membership in any of their churches is that of practical confidence in Jesus. The question asked of a candidate means, "Do you believe in Jesus Christ and in His Way of Life, and do you earnestly desire to follow Him?" The communion service, as cherished by the Disciples throughout their history, is an illustration of the individual relation in which every one stands to God. Each person decides his own right to participate. It is between him and Christ. Yet all communicants are welded together in a close and vital union by this common act and by the emotions and ideals thus shared and acknowledged.

The speakers have been invited to visit other churches and give the same talks with a view to heartening the members and bringing to clearer consciousness the opportunities and responsibilities which all Disciples should recognize and share.



Mr. H. L. Willett, Jr., teacher in Syrian Protestant College, Beirut, Syria, who writes that no immediate trouble is anticipated there from the war.

ing needs of the college were secured through the efforts of Ambassador Morgenthau, and were furnished by the Asiatic office of the Standard Oil Company. Cable dispatches since the posting of the letters state that the Turkish government has levied a tax of \$20,000 on the college. President Bliss offered to give \$5,000, and the offer was rejected. What steps may be taken to collect the sum demanded are not known. Communication is very slow and uncertain as all lines of steamships have been discontinued, and the government has refused to permit other than official business over the cables. Mr. Willett says the only thing to do is to wait for further communications, and not to worry.

A. T. Campbell, who served in days gone by as pastor at Monroe Street church, and at Metropolitan church, went into the work of conducting playgrounds. His first appointment in this service in Chicago was at Palmer Park. He has been in Boston in Playground work for a year, but has recently returned to Chicago to the Palmer Park.

Austin church held its annual meeting on the evening of November 4. There have been 21 additions in this church since the first of November. The budget system has been adopted in the finances and the pastor's salary has been increased a hundred dollars. A. R. McQueen is pastor.

The Edgewater Church announces a change in its meeting place to Clifton Hall, 1136 Wilson avenue. They are having supply preaching from Sunday to Sunday and on December 6 will observe C. W. B. M. day.

Evanston church had a Thanksgiving cantata on the Sunday evening before Thanksgiving. They had a male chorus of 25

Headquarters During Exposition.

First church of Los Angeles announces that it will keep open house during the exposition season next year and that its building at the corner of Eleventh and Hope streets, which is down-town and near the hotels will furnish information to visitors. The building is receiving a new coat of paint and is being redecorated inside so it will be bright and clean for the visitors.

Russell F. Thrapp Federation Head.

The Federation of Churches of Los Angeles is a very active organization and promotes many forms of community activity. They have just held their annual election of officers and have unanimously chosen as their president, Russell F. Thrapp, pastor of the First Church. Aggressive plans are being formulated for the coming year.

St. Louis Churches Help Poor.

The churches of St. Louis are banded together in a Federation. The condition of the unemployed poor in that city this winter is particularly distressing. This federation has decided to raise \$75,000. The plan is to assign to various religious bodies the money that falls to them to be raised. The assignment to the Disciple churches in St. Louis is twelve hundred dollars, which will be subdivided among the various congregations of this group.

Kentuckians Sympathize with Belgians.

The people in Kentucky sympathize with the Belgians in their distress enough to put down their cold cash. The Sunday-school at Flat Rock, Ky., made an offering of twenty-five dollars. Many organizations in the community joined in the giving.

Veteran Minister Called Higher.

John W. Lemons, one of the older ministers of the Disciples in Kentucky was taken with blood poisoning recently and died. He was in the civil war, serving in the Fortieth Kentucky infantry and was a member of the G. A. R. He was a great favorite among the people as is shown by the fact that he married more people in his own and adjoining counties than all the other ministers put together, during the past two years.

Church Has a Decision Week.

A series of meetings of just one week was held in November in the church at Midway, Ky. The pastor, T. S. Tinsley, did the preaching, and Ralph Hudspeeth led the song services. The sermons of the series were grouped around the general theme of "The Cross."

Sunday-school Hears Cry of Belgians.

The banner collection of the town for the relief of the Belgians was taken by the Disciples at Langdon, Kans., where they were raising money to send flour. The remainder of the town gave \$400 and the Sunday-school of the Disciples came near matching this amount for they had \$302.60 when the money was all counted, given by 180 men, women and children who were present for the offering.

Holds a Sunday Night Revival.

I. J. Spencer at the Central church at Lexington, Ky., has announced a Sunday night revival. The meaning of this announcement is that the church will utilize the Sunday evening service for evangelistic purposes. There have been additions every evening since the plan was inaugurated.

Leaves Church Nine Times Larger.

C. E. Ames is leaving Mt. Vernon, Wash., after five years pastorate there. He is going to Phoenix, Ariz. It is stated that he found the church at Mt. Vernon with forty members and left it with 350. The building was also built during his ministry there. The results in this pastorate give promise of what may happen at Phoenix.

Men Give Banquet to Women.

The men and boys of the church at Jacksonville, Ill., are to give a banquet to the women and girls of the congregation in the near future. It is planned to serve a thousand people that evening and have a great social experience for the church.

Church Promotes Attendance.

The church at Pikeville, Ky., had a unique plan this fall to promote the attendance of the church. The men were arrayed against the women with reference to church and Sunday-school attendance. The congregation enjoyed the best attendance of its history. The losing group was to furnish a banquet. As might have been expected, the men lost, but gallantly did the proper thing under the circumstances.

Presbyterians Send Supplies to Disciples.

The Presbyterian church at Albion, N. Y., has heard of the good work done by the deaconess of the First Church in Rochester, Miss Dorothy Zangline, and they have sent 1,250 pounds of clothing and food supplies to be distributed in Rochester through the Disciple worker. The supplies were gotten at a Thanksgiving thank offering social.

EVANGELISTIC MEETINGS.

Cedar Rapids, Ia., Mr. Leake, evangelist; continue 10 days.

Summittville, Ind., Mr. Brock, evangelist; 12 additions. Closed.

Lexington, Ky., Chestnut St. church; Benjamin F. Foster, pastor; W. H. Allen, evangelist.

Paducah, Ky., W. A. Fite, evangelist; W. H. Sheffer, pastor; eleven additions.

Alliance, Neb., H. J. Young, pastor; C. C. Dobbs, evangelist. Continue.

Greenup, Ky., H. B. Smith, pastor; R. Shaw, evangelist; 30 baptisms.

Arcadia, Okla., Mr. Pysher, evangelist. Closed.

Wauseon, O., J. A. Wharton, pastor and evangelist; J. A. Carroll, singer. Continue.

Perry, Kans., W. W. Holyfield, evangelist. Closed.

Bloomington Grove, Ill., Chas. Hougham, evangelist. Continue.

Advance, Ind., Oscar E. Kelley, pastor and evangelist; Mr. and Mrs. Leon H. Thomas, song leaders. Continue.

Pueblo, Colo., W. T. Hilton, pastor and evangelist. Continue.

Clintonville, Ky., H. L. Calhoun, evangelist; 36 additions. Closed.

Long Grove, Ia., B. S. Denny, evangelist; C. E. Wells, pastor. Continue.

Sullivan, O., A. M. Jenkins, pastor and evangelist. Continue.

East Palestine, O., C. G. Ribble, pastor and evangelist. Continue.

Louisville, Ky., Third Church; John W. Marshall, evangelist. Continue.

Ft. Worth, Tex., Central church, W. M. Davis, evangelist. Continue.

Terre Haute, Ind., Fife Bros., evangelists; 700 additions. Continue.

CALLS.

M. L. Anthony, Mound Ridge, Kans., from Arkansas.

J. C. Crawford, from Washington, Pa., to Flint, Mich.

J. David Arnold, from Manhattan, Kans., to Ft. Smith, Ark.

A. N. Glover, from Ft. Worth, Tex., to Brenham, Tex.

T. B. McDonald, from Coquille, Ore., to Cottage Grove.

C. E. Wyatt, from Sulphur, to Lagrange, Ky.

Clark W. Cummings, from Ipava, Ill., to Janesville, Wis.

C. D. Walker, from Junction City, Kans., to Peabody.

C. M. Smithson, from Kennedy, Ill., to Joliet.

C. S. Vail, from Sawtelle to South Pasadena, Cal.

RESIGNATIONS.

C. D. Walker, Junction City, Kans.

Charles Coleman, Springfield, Tenn.

M. C. Littleton, Clarion, Iowa.

DEDICATIONS.

Lambert, Okla., October 25.

Quincy, Ill., West Point church; basement dedicated November 5.

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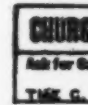
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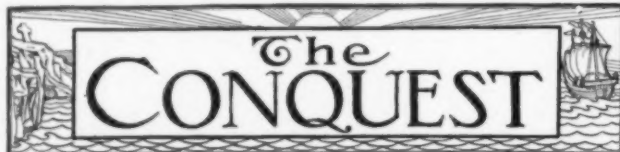
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